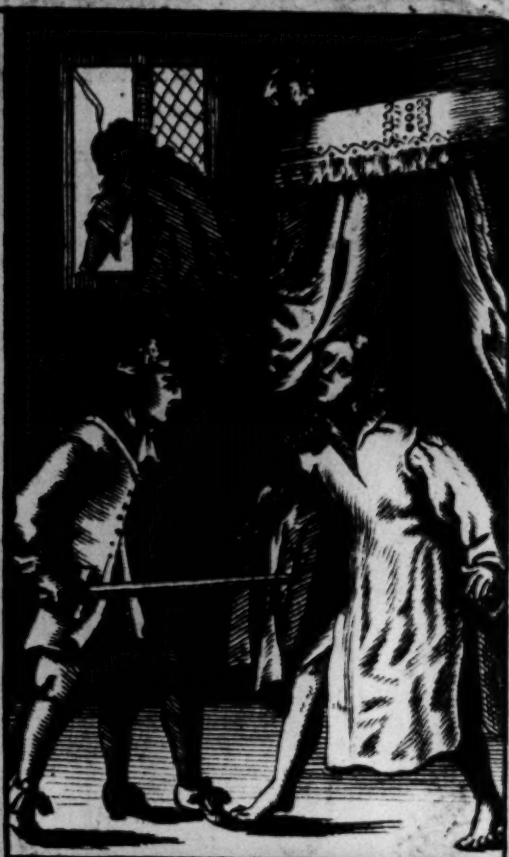


LONDON Printed for William Iacob





LONDON Printed for William Iacob

*X. Camus (H. R.) Bishop*  
12614. 2 21  
A TRUE  
Tragical History  
OF TWO  
Illustrious *Italian* Families;  
Couched under the Names of  
ALCIMUS and VANNOZA.

---

Written in *French*,  
By the Learned J. P. Bishop  
of B E L L E Y.

Done into *English*,  
By a Person of Quality.

---

*Si nunquam Dansen habuisset abenea turris,  
Non esset Danae de Jove facta pareus.*  
Ovid, *Amor.*

— *Quis tali fando  
Temperet à lachrymis?* Virg. l. 2.

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Licensed, Roger L'Estrange.

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L O N D O N,  
Printed for William Jacob at the Black Swan  
next Bernard's Inn in Holbourn, 1677.

and T. A.

YOUTH

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of



TO THE  
Comte de SCHOMBERG.

My Lord,

**I** Address unto your Piety the ensuing Example of the hand of God upon the Impious, as I received it from the mouth of a Sage, Learned and Devout Father, who had had acquaintance with the good Simplicius, one of the principal Persons in the following History, and therefore the best acquainted with all

A 2

the



## The Epistle

the particulars of it.

If mischiefs are cured by their opposite remedies ; if we save our selves by the contrary of that which destroys us, and if things are best set off by Comparison with their contraries, I question not but the Splendor of your Name, and the Glory of your Virtue, will here shine with the greatest lustre amongst the thick darkneses represented in the ensuing Narrative. But God who draweth light from the midst of obscurity, does give us good instructions, by the horreur so naturally stamped on the front of Vice. Some Criticks who shall

## Dedicatory.

shall run it over ( as it often happens ) without stopping at this Epistle, will presently judge that these are matters as unsuited for my hand, as for your eyes, your Soul being as far remote from such Idea's, as the East from the West : But my sentiments are different, as I suppose yours will be, unless you be an Enemy to your own advantage; for who are fitter to beat down the most enormous vices, than those who are elevated to the highest pitch of Vertue ? The opposing a Giant to David, was it not the means to aggrandize his Glory ? What other rod but

## The Epistle

that of Moses could devour Serpents? and what other strength then that of Sampson could tear a Lyon, subdue the Philistines, and unbinge and bear away the Gates of a City? 'tis for St. Peter to kill and eat unclean Beasts. The generous Julius in the great Roman Poet disdained to hunt the fearful Game, or to imploy himself in chasing or killing the timerous Deer; wild Boars and Bears are onely subjects worthy his pursuit. 'Tis the valour of an Enemy that raiseth the Glory of the Victor. Your deportments so full of Honour and of Virtue, make you so terrible to  
Vice

## Dedicatory.

*Vice, to suffer her to approach  
you otherwise then as subdued  
below your feet, and acknow-  
ledging you Victorious against  
her strongest efforts. It is in  
this equipage that this relation  
does approach you ; For as the  
Serpent Pithon was one of the  
most famous Trophies of Apol-  
lo, who had pierced it with  
his Arrows, a fabulous inven-  
tion whereby the Poets would  
denote that the rayes of the Sun  
do purifie all ordures ; And as  
this Glo. ious planet does with-  
out infection cast his rays upon  
a dunghil ; so those of your con-  
dition can glance upon the crimes*



## The Epistle

against which I declaim in the  
ensuing pages, without offence ;  
and your Vertue shall serve me  
for a Lance and Buckler in my  
combat, and ( I hope ) my con-  
quest, of these Monsters. The  
Ark which saved from the de-  
luge the seed of the Universe,  
did receive the unclean beast  
without contracting any impu-  
rity ; so a firm and well tem-  
per'd Soul looks down upon the  
insolence of Vice with a disdain-  
ful Eye, and is so elevated as  
it were in the Highest regions  
of the Air, that their black  
vapours can never reach it :  
Judith offered to the Lord the  
Equi-

## Dedicatory.

*Equipage of Holofernes, Joshua accursed things of Acan, and Moses sacrificed to him the abominations of the Egyptians; These reasons, My Lord, have invited me to address this Tragical Narrative to Your Lordship, as to a Hercules, the chaser of mischief; nor is this without Example, the ancient Ethnicks dedicated Wolves to Mars, Eagles to Jupiter, Lyons to Sol, Owls to Minerva, and Foxes to Mercury. And the Hebrews themselves sacrificed Oxen and Goats to the great God of Israel, and Lord of Hosts : And to say truly, at  
the*

## The Epistle

*the feet of what more signal  
Virtue can such horrid impiety  
be thrown, and where can a  
more Heroick valour be found  
to purge Europe of those vi-  
ces which render her more fer-  
tile of Monsters then Africa.  
France, which hath seen you  
manage with so much care, fi-  
delity and prudence  
her \*powders of gold  
and salt peter which  
compose the Thunders and  
Lightnings, as well as Sinews  
of War, that Lewis the Just  
might reduce the rebellious Spi-  
rits of his Subjects to some ap-  
pearance of the Duty and Obe-  
dience*

\*He was Trea-  
surer of the Ar-  
my, and Mr. of  
the Ordnance.

## Dedicatory.

*dience, will witness to the World this verity: But since truth is as displeasing to you, when she tells you of your merits, as she is to others when she reproacheth them with their unworthiness, I shall onely beg leave to hew from this fair Quarrey one stone to adore the Frontispiece of this Work, and bear this inscription, That you perhaps amongst all men living are onely he to whose sole courtesie I may declare myself truly obliged, which renders me from the bottom of my Soul.*

My Lord,  
Your most Humble and most  
affectionate Servant,  
J. P. B. of Belley.







*The Privilege granted by  
the King.*

**L***ewis* by the Grace of  
God King of *France*  
and *Navarr*, To Our  
true and faithful Councillors,  
the Members of our Courts of  
Parliament, Bailiffs and Ste-  
wards, Provost or Lieute-  
nants, and to all others Our  
Officers of Justice, and to eve-  
ry of them whom it shall con-  
cern, Health. Our well be-  
loved

loved subject *Martin Lasnier*,  
Bookseller in our City of *Pa-*  
*ris*, hath given us to understand  
that he hath in his hand a  
Book Intituled, *Alcimus*, or  
a Tragical relation, where the  
hand of God upon the wicked  
is discovered, composed by the  
Lord Bishop of *Belley*, the  
which he is desirous to bring  
to light, if he might obtain our  
Letters requisite and necessary  
thereunto; To which purpose,  
desiring well and favourably  
to treat the said exposant, and  
that he may not be frustrated  
of the fruits of his labour, We  
have granted and permitted,  
and

and by these presents do grant  
and permit unto him, of Our  
special Grace, to print or cause  
to be printed the said Book  
Given at *Paris*, &c. By the  
King in Council.

*Renovard.*

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Printed

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Printed for and Sold by *William Jacob*  
at the *Black-Swan* next *Bernards Inn*  
in *Holbourn*.

**T**HE Life of God in the Soul of Man  
With an Account of a Spiritual  
Life, by *G. Burnet*.

England's Remarques: or a View of  
all the ~~Countries~~ of *England* and *Wales*,  
with their Growth and Manufacture, the  
Number of all Bishops, Dukes, Marquesses,  
Earls, Viscounts, Barons, Parliament  
Men, Hundreds, Market-Towns, and  
Parishes in each County, the length,  
breadth, and Circumference of the same,  
and to what Diocess it belongs; As also  
the Names of all the Chief Cities or  
Towns of every County, and the di-  
stance of the same from *London*; And  
likewise the Names of all Market Towns,  
and upon what dayes they are kept,  
&c.

ALCI-

( I )



# ALCIMUS AND VANNOZA.

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LIB. I.

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IN one of the most famous  
Cities of *Italy* (the name of  
which I conceal for certain  
important reasons) a Lord of  
great Quality, and an Illu-  
strious house, which by many Genera-  
tions had derived down to him the title

*P. B. 40.*

of

*Ea.*

of Marqueſs, had two Sons beſides Daughters, and as it ordinarily happens in great Families, the Children are deſigned to ſeveral Vocations before they have years enough to make them fit to be judged of to what they are moſt proper; the younger of a more ſprightly and active temper than the elder, was by the designation of earthly intereſt more than ſound judgment, or a reaſonable examen, deſigned for the Altar, to ſuffer the Spiritual Circumciſion of the Evangelical Eunuchs, and to have *Dina* for his Hire, that is, to be maintained at the expences of the Daughter of *Jacob* and *Sion* the Church: Thus were our two Brethren born like *Lycurgus* his two dogs, upon one cuſhion, but deſtined to as different ways, and as far ſeparated as Earth from Heaven. Happy younger Brother, if he had continued in the poſſeſſion of *Mary's* portion! but it was afterwards taken from him as much againſt his will as it was at firſt impoſed upon him. The Elder Brother was ſent to the Academy, there to learn the Exerciſes proper for a Gentleman, that was to be bred to the Profeſſion of Arms, to which he

he was flexible enough, not that his disposition (which was rather lumpish than active) was much inclined to so robust an employment, which besides a manly body required a stout and martial Soul; but having as pliable and docile a temper as was requisite for a compliance with the Authority and Commands of his Parents, he rendered his will so agreeable to their desires, that his chief study was Obedience. But as it is impossible for the endeavours of Art to vanquish the inclinations of Nature, or to give a hard and impregnable temper to that which is composed of a brittle clay, instead of growing hardy and vigorous amongst his exercises of Arms and Horsemanship, he daily grew more weak and unactive, so that to all appearance this Plant required a transplantation to some other soil, I mean to another more agreeable course of life: But that was a thing which he might rather desire than hope for from his inflexible Parents, who more regarding in him his Age than Inclination, his Elder Brotherhood more than his Natural temper and disposition, forced his Genius to bend to what they desired,



constraining him to pitch upon a course of life, which he accorded to with such reluctancy that it was more likely to shorten his days than to advance his reputation.

*Vain are their hopes, who think that  
they  
Can bring anothers will in all things theirs  
t'obey ;  
Or bend anothers inclinations  
To suit designs, and humour all their  
passions.*

Our younger Brother, of a more vigorous Body and active Spirit, was by a violent restraint upon them both, put into an Academy more reserved, more peaceable and more retired, which at first he could look upon no otherwise but as a Prison, but was forced to bend his neck under the yoke of a Superior Authority ; a yoke too strong to be broken by the weakness of his tender years, in which his Parents had so great an ascendant over his youthful affections : He was confined (as a sacrifice to the Church and Muses) to be educated amongst a Seminary of Jesuits : And as there

there is no yoke so hard, no burthen so heavy, but Custom (which is another Nature) makes the one easie and the other light, time by continual and insensible drops hollowing by degrees the resistance of his Spirit, at length gained such footing, that what was before constrained, now became voluntary, he making a Vertue of necessity, which is a harsh and imperious Mistress: Like the Horse, which at first being forced by traces to pace, is ready to fall at every step, but once having learnt what they are designed, they go as nimbly as if they had no restraint upon their legs; so the Gally-slave, when once accustomed to the bank and chain, the Oar which was before so insupportable, is at last easily managed. So he by little and little tempered and moderated the boilings and emotions of his haughty courage, and as the *Italian* spirits are naturally pliable to any form, and are like wax, susceptible of any impression, he so far moderated the contrariety of his Palate, that what was Physick before, now became Natural food; and being Catechized there by his Tutors, which are the rarest in the World to range unruly

spirits to their terms of Duty, he became of so sweet, humble, modest and tractable a temper, so fitted for the reception of Learning, to which he had the accomplishment of an excellent Memory, that all these added together rendered him a youth of great expectation. His Reason too begun to come over to that Party, and assisted the design, by forming these considerations in his Fancy, that his Parents better advised than himself, knew better the bent of his inclinations, and that aspiring to the Ecclesiastick Scarlet (a colour whose splendor does usually dazzle the eyes of those of that Nation) he might at last arrive to the highest Degree of Honour amongst Men, and make a *plus ultra* to the Pillars of *Hercules*; and that it would be far more advantageous to him to be a rich Beneficiary than a poor Gentleman; that his Brother by the tyranny of Custom, inheriting all the Estate of his Ancestors, to keep up in him the splendour of the Family, there remained nought to him but *Alexander's* portion, Hope: Finally, the bread of the Church seemed to him hearty and pleasing, delighting his Palate with a Royal gusto.

He



He was not deceived in his conceits, for his Parents seeing him take the bridle in his teeth, resolving vigorously to proceed to an accomplishment in his Profession, did soon after obtain for him a Priory and Abby, besides a rich Pension; here see him in a high degree of opulency, and just upon the steps to further Preferment. The Religious of this great and holy Fraternity, under whole directions he sucked in Learning with his Letters, seeing him destined by the determinations of his Parents to an Ecclesiastick Profession, as well as by his own Inclinations, spared no care nor diligence for his instruction in Sciences as well as Morality, fitting for a subject whose later season promised great fruits to the Church: For though these Devout and Learned Fathers have an Universal care without acceptance of Persons, to water diligently the young Plants committed to their charge, yet both by their Pious Inclination and Religious Institution, they have a nearer attention to those who are more particularly dedicated to the Service of the Altar, who must one day be the Light of the World, the Salt of the Earth, and



the pilled rods with which the great *Jacob* will imprint his colours upon the Lambs of his Sheep-fold: So that not contented to instill into their Souls an ordinary and common Piety, they bring them by more lofty and elevated paths to the top of an exemplary Devotion; making them oftner frequent Spiritual exerciles, and the holy Sacrament the Spiritual food, which nourisheth to a great growth in Vertue such as feed upon it: For them these holy Labourers in God's Vineyard have many other ways and holy industries, amongst whom the Congregations devoted to particular *Servies*, and under the especial protection of the Blessed Virgin, hold a high Rank, for there the least Devout are instigated to Devotion by the exemplary Piety of those Professors, and the deadeſt coals take fire at their Charity, and flame with Celestial Love, in imitation of the great fervency that appears there: For there the works of Piety shine the more bright, the ſecreter they are kept, and their Piety and Charity on all occasions are ready with their flames to warm all that approach them. Our younger Brother remained  
seven

seven or eight years in this Seminary of Learning and Godliness, being every day more accomplisht than other, that it seemed he might justly say with *David*,

*The chiefeſt Good I ſeek t'obtain  
Of him who firſt did give me Breath,  
Is in his houſe to ſpend the ſame  
Until he call me thence by Death.*

This young Plant daily grew and ſpread ſo faſt, that it gave great hope of proving at laſt a ſtately Tree, and one of the top branches of *Lebanon*. He became very expert in Humane Learning, and ſkilful in the Mathematicks; the knowledge of Philoſophy had long ſince ſtrengthened and confirmed his Judgment, and having ſaluted the Queen of Sciences, and his principal Miſtreſs, Divinity, he had already been imployed ſix months in her ſervice amongſt an Eccleſiaſtick order, which by their conſtitution were to be preſent in their Habits at the Celebrating Divine Service, and known by the names of *Minors*; to this he was obliged, for the large Revenues he received from the Church,

Church, where he had made himself sufficiently known by publick disputes in Philosophy, and had reaped a great commendation by reading Divinity in the Congregation of our Lady. The Fathers of the Company took great joy in his Education, receiving infinite satisfaction that they had sown their Doctrine in so good a soil: he still proceeded from good to better, and the region of his spirit grew white towards a compleat Harvest, when on a suddain an impetuous whirlwind, an unexpected tempest swept away the fruits of so grand an expectation. His Elder Brother had for a great while quitted the Academy, for to learn the Arts of Horsemanship, Fencing and Dancing require not so long a study as the Sciences; he remained in his Fathers house as Heir apparent, and led a life honest and modest enough, but soft and tender and effeminate, according to the custom of great Persons, not only of that Nation but most others, as if idleness were an inheritance intailed upon Nobility. We have nothing to say of him, having nothing come to our knowledge pertinent to this History, only this, that though  
this



this Tree brought not much Fruit, yet its Leaves being shaken with the winds of but few Passions, made little noise; thus quietly slipt away the few years which he passed upon Earth, till at last he paid his tribute to the Tomb, not as the Great *Alexander*, in the middle of his Course, but even in the first mounting from his Orient, a lingering Fever taking hold of this heavy Melancholy humour, which in a short time brought him quietly to his Grave: Some say that too violent exercise had shortned his days, and that if he had been destined to Letters and a reposed life, he might have lived longer; but how vain is it to descant upon the Decrees of Divine Providence? our weak reasons of that sort being like soft wax before the Sun. Proceed ye Parents in this course, and found the total of your hopes upon your Eldest, but consider how far different the designs of heaven are from terrestrial determinations.

*He who on Earthly glories sets his eyes,  
And fixeth them on splendid vanities;  
Who in proud Palaces rules without fear  
Of the disasters that attend him there;  
Here*



*Here let him sit a while, and contemplate  
On the weak frailty of a humane state.*

To express the regrets and sorrows of his Parents, is a thing impossible; you may a little guess at them, by comparing them to those of a laborious Husbandman, who after much toilsome labour, and wearisom expectation, sees an impetuous Tempest destroy all the Fruits of his labour and the means of his subsistence, just as it is ready to be reaped: for just as they were upon the design of placing richly and honourably in the World this Prop of their house, and repository of their hopes, by matching him into a Family suitable to theirs in Wealth and Dignity, thereby to transmit their Name to posterity, they see themselves on a suddain deprived of that happiness which they had so ardently desired, so long expected, and so vainly hoped. But considering how vain it was to lament so irreparable a loss, they began to turn their eyes from him that was now nought but dust in the Grave, to the other who though alive was buried as to the World, thinking now to transplant the care of their Posterity to that onely remain-

remaining soil, as if they had lived under the old Mosaical Law, where the living Brother shall raise up seed to the dead, to retrieve his Name and Memory from the Tomb of oblivion. It is hard to tell you how the younger Brother received this news, for he found his soul so divided, and so moved on all sides by several passions, that he needed a strong clew of Reason to conduct him out of that Labyrinth: He saw himself called to a large Inheritance, but having levelled his designs a quite contrary way, he was ill troubled to change his intentions, seeing himself so far advanced into that Vocation, which he had at first supported with as great trouble and reluctance as *Simon the Cyrenean* did the Cross of our Saviour, and was now more unwilling to part with it, and did passionately declare that his desire was to leave the dead to bury the dead, and pursue his former enterprize, to avoid the reproach of having laid his hand to the plough and then looked back, and begun a building which he could not finish: But he had still been educated with so much subjection to his Imperious Parents

Parents, who so rigorously exercised their power over him, that as he durst not gainsay them when they embarked him into a profession so contrary to his inclination, no more durst he now thwart them when they would bring him into another so contrary to the habits he had contracted amongst so many contrarieties. Austere and savage Parents, who make Tables of your Families and use your Children as you do your Table-men at Chess or Tables, place and displace them without regard to any thing but your temporal advantage, learn not to violate the Will which God has created free, and upon whom he who hath formed the Soul hath reserved to himself no constraint over it, but is contented to conduct it by instructions and inspirations.

We will leave this Elder Brother without troubling our selves with his Name, because falling Stars have none, but only those that continue fixed to their Spheres; and since it is not necessary to our History, let us leave him to the enjoyment of that Name which God had given him in a better life, and return to the now eldest, and only remaining Son *Alcimus*,  
who



who is the chief subject of our ensuing Narrative. He expressed a thousand regrets to his Religious Fathers, to whom he was indebted for his Education, that he must now be forced to quit that habit which sate so easily upon his body after it had been unwillingly put on; and would far rather have chosen (had it been in his power) to be an abject servant in the House of God, than to possess at pleasure both Riches and Honour in the Tabernacles of the World: But let him think or speak what he will, he has neither liberty to deliberate nor consult; and though a grave and Pious Father, who had a good while been his Tutor, remonstrated to his Parents the signal disasters which usually attend such changes, he was as little listened to or believed

*As fam'd Cassandra, who of old  
The ruine of proud Troy foretold;  
That flames of Lust which first did burn,  
At last would all to ashes turn.*

They contemned his admonitions with the scurrilous appellation of Cloister-Maxims; But Divine Truth is unchangeable,



able, which has threatned to forsake those that abandon it, and that their Names shall be blotted out of Heaven, whose only care is to have them written upon Earth; who for their own broken Cisterns quit and forsake those of living water: Those who have once quitted the burning City of the World for *Zoar*, ought not to look back, for fear lest they become Pillars of Salt, a Spectacle to Passengers, and a fearful testimony of Divine Vengeance. *Alcimus* having quitted his former fetters, which were now to him grown golden ones, (for the Yoke of God has this property, that it every day grows more soft than other by the right application of the Oyl of Grace) and now brought into the liberty of a Child of the World, begun by degrees to efface his former impressions, and the Genius he had sucked in with his Milk; so true is that of the Poet,

*Though Nature be suppress'd by force,  
'Twill still return t'its former course.*

So much easier is it to descend than ascend. His Fathers house was for him formed into an Academy, where in a short

short time he learnt (so well did his active body suit his docil wit) the exercises fitting for a Man that had changed the Cassock for a Corselet, the Book for a Sword. See here the *Metamorphoses* incident to a Human state; He thought no more of the continuation of his daily devotion, as if the management of a Horse were of greater importance than a communication with God: To quit his Ecclesiastical revenues was the least of his thoughts, for that fat morsel was too delicious to his taste, like *Ruth's* Kinsman, who was willing to redeem the estate but not to be troubled with the Woman; there are many willing to receive the benefice, few to discharge the office, though the one was designed only for a recompence for the other, and that they are or ought to be as inseparable as the shadow and the substance, the accessory and principal. He alledged that it would not be long e're by Marriage he should quite those revenues with his cœlibate; but the truth is, he was wholly ruled by his Parents, whose design was he should keep them till they could light on some old Kinsman or ancient Friend on whom they might have them bestowed, by  
C whose

whose hands they might one day be transmitted to the Children yet unborn: See here the ordinary designs of those who say,

*Let th' heritage with us remain,  
Which only doth to God pertain.*

Not considering the Flames which are usually created by these Sacrilegious Morsels in the nests of such rapacious Eagles: finally he continued in this secular course of life to enjoy these Spiritual revenues, without the small Tribute of ever officiating in Divine Service: The learned Fathers who had cultivated his Spirit carefully so long as his Parents intentions or his own inclinations design'd him for the Church, begun to treat him so sharply, and with such irresistible shocks to shake the Foundation of his conscience, as were enough to tear up this impiety by the Roots, which nevertheless like a young Tree shaken by the wind took faster footing, till he began to prove to them as a stranger & a *Publican*, and reject the practice of the maxims of true Christian Piety and Religion; for to speak truth, what is this but to halt be-



between two opinions? to swear by God and by *Milcom*? to joyn God with *Baal*, Christ with *Belial*, and light with darkness? to mix the Eagles feathers with those of the Dove? to make one Sacrifice to God and to Idols? to be at once cold and hot? to eat the fat of the Altar, and never officiate at it? Is not this I say to sow the Earth with two sorts of grain? to weave a piece of two stuffs: and to plough with an Oxe, and an Ass? They, who admitted not into their congregations of Devotion any Souls of a mixt Metal, and consciences which would not endure the touch, did forthwith exclude him, or rather *Alcimus* separated from them of his own accord, prodigally rejecting the substance of his Heavenly Father; not altogether so shamefully as the young Man in the Gospel, who foolishly and sottishly wasted his Portion in a far Countrey; but yet very unworthily for a Man of his Condition, he turned out of the ways of *Sion*, no more frequenting her solemnities. But the Proverb saith, there are no pots so ill but there is a cover to fit them; there are no consciences so large for commission, but there are others big enough to fit them



with an absolution, there are enow that will praise to the wicked the desires of his Soul, and bless him in his iniquity; there are but too many guides that are as little judicious, as infinitely blind, and are not content to be so themselves unless they bring others into the same predicament: There are flatterers enough, whose interest makes them speak the Language of slaves, and with smooth words bring those to sleep in an assured repose who have the greatest subject in the World to fear, to whom there is nothing more easie than to forge causes apparently sufficient for the unjust de-  
teiture of the goods of the Altar: And an Erroneous conscience having once taken footing in the Soul, it is then ready to receive all Vice and wickedness, which being once rooted there, is as firm as the club in the hand of *Hercules*, it lyes not there, as a passenger, but in Garrison, ingarrisoned in an impenetrable, impregnable fort: It is a great sin to call good evill, but a monstrous wickedness to call evil good, and to cloath Vice in Virtues livery; This is to mix Wormwood with Sugar, and poison with Honey, it is in one word to reverse  
reason

reason and the Laws, and under false appearances, to maintain the Sinner in his irregular desires. We ought not rashly to judge of any thing. Who knows the secrets of God, or who has ever been his Counsellour? who has ever read in the great Book of destinies, or sounded the abyss of the Heart of Man? Who I say, but God, who knows our thoughts afar off, and who judgeth the ways and paths of all, to whom all things are naked and open, and nothing close or secret? But if we may give a conjecture to Humane actions and Earthly events, it is very probable, that the abuse of the Churches goods, apply'd to an use quite contrary to what they were designed for were the causes of the misfortunes of that Family; as the Prince of the *Affyrians*, who saw the Sentence of Condemnation written on the wall for employing the Sacred Vessels to prophane uses. However it were, our younger Brother was succeeding the Elder; went very pompously both in habit and attendance, which was maintained by an allowance out of his Fathers Patrimony added to his Church Revenues. Behold him here withdrawn from his former

innocency, and turned from the paths of his ancient conducters, and now put for the direction of his Soul into the hands of Persons who had no further care but of the Body. The wit of Man hath subtilties and devices to colour over the worst of actions; *Alcimus* had still remaining a sweetness of Temper and shew of Piety, and not being able so soon to extinguish

*The Sacred warmth which in his Breast  
Had th' first and chiefest room possess'd,*

Felt in himself some remainder of his former devotion; as a Cinder continues warm sometime after the extinction of the fire. He frequented the Church and Sacraments, and continued his former acts of Piety; briefly, he seemed to all that saw him the most sage and noble Cavalier in the whole City. O! how dangerous are those remainders of Celestial Love; since they not only deceive others but seduce them in whom they reside, who thinking themselves the same that others believe and publish them to be, do thereupon continue sleeping in a Mortal Lethargy, for as the Poet sings,

*To*



*What end serve Temples and Vows,  
Injustice being lodg'd within?  
Who pious seems and vice allows  
Is guilty of the highest sin.*

He much frequented a holy and famous fraternity in a Monastery near his House, very eminent and much frequented, where he pitcht upon a Ghostly Father that suited his desire, whether according to God's own heart I refer it to him, but according to his own he seemed to be very agreeable; for he confirmed his conscience in his former Courses, and undertook to bail him from the arrest of those Terrours which his former guides had seasonably imprinted in his Soul, which now seemed at last but the effects of scrupulous conceited old Men, by little and little the fear of God's Judgments vanish from his Soul, which caused his ways to be every day more defiled, and his heart more hardned, for as an ancient Father saith, It is the property of Sin not speedily effaced by repentance, by its heaviness to weigh a Man down to more, till the multiplication of weights at last press him to the abyss of misery,



misery, the addition of sin, like an increasing burthen growing at length insupportable; thus he passed some years, even sleeping in the multitude of riches, and splendour of abundance; daily as much increasing in exterior accomplishments befitting a Cavalier, as he impaired in the inward ones of a Christian. He became a most admirable Horse-Man, or rather changed from a Man to a Horse, so delighting himself with that exercise, that if it be true that the Lover transforms himself into the thing beloved, he loving nothing equal to this Animal, it might in some sort be said that he was himself become a Brute, as the *Psalmist* saith, like the Horse or Mule that have no understanding; for having no care but to aggrandise himself in riches and honour upon Earth, he so fixed his regards upon that point, that he had none left for Heaven, whose rules he daily transgressed: But I think I may justly say by the way, that it seldom happens that those who quit God's service for Earthly considerations (how just and honest soever) and prosper long in their undertakings, for God loves not those who so slightly abandon *Levi's Portion*: Examples

ples are so frequent upon this Subject, that the very Stones would speak if Tongues and Pens should be silent ; so that I conclude this grand prosperity to be this young Lords great misfortune: He was now grown brave , active, sprightly, and in the greatest worldly esteem imaginable ; accounted valiant, handsome, generous, of noble deportment, learned, rich, compleatly gentle and agreeable, his conversation full of attractions, principally amongst Women ; and which crowned all his other perfections, he was reputed very devout, and of a religious behaviour, so that there could not one point be found wherein he was not fully accomplished: infomuch that every ones doors stood open to him, being welcome and desired in all companies : Nothing was talk't of but *Alcimus* his admirable and commendable qualities, as the Miracle of Courtesie, Generosity and Civility: his name passed through all mouths, who seemed by their infinite praises of him, all to conspire to elevate his Honour above the Clouds. But ordinarily the Apple that ripens fastest rots the soonest, and that which is most yellow is the most worm-eaten,

eaten, the fairest outside hiding a worm within which in short time consumes it. The Vulgar who, as the wise Man saith, hath his eyes only in his head, and seeing a magnificent expence, palls no further nor prie into the bottom from whence should proceed the substance that supplies it; and so they see but a generous usage of them, mind not whether they were well or ill acquired; but the more sober sort, who content not themselves with the out-side of the bone, unless they come to feed upon the marrow, pierce with Lynx's eyes the secretest darkness, and sound the most hidden resorts which move the stately Machins which so dazzle the Eyes of the beholders; to those *Alcimus* his splendid accoutrements seemed composed of Gopes and Chalicees, shamefull ornaments for a Man of Honour. But gain is sweet whencesoever it comes, said that base minded Emperour, who made the very extrements tributary, and threatned to impose a tax upon the Elements themselves. It is no novelty in the World to see several Men brave it at the expences of the Crucifix, who, one may justly say, do again daily cruci-

fifie



cise the Son of God; selling him at a price as vile as that was precious which he paid for their redemption. Thus you see that all is not praise-worthy which the World applauds. Happy is the Man, saith the *Psalmist*, that may be praised in God, and whose worthy commendations God will not suffer to be concealed; for to what serves the praise of all the World without that of Heaven? What advantage is it to be highly prized of all Men, and despised by the great Creator of all things? The favourites of Princes make little reckoning of the Courtiers envy, or the Peoples hatred, provided they preserve their Masters Friendship, on which depends their welfare and preferment. I value not, saith *St. Paul*, the Judgment of Men, he that judgeth me is God; I should not be his faithful Servant if I should strive to please the world: I speak not this to detract from the Merits of *Alcimus*, nor detain truth the prisoner of Injustice; but as a spot of Oil makes the greatest blemish in the most rich and curious stuff, even so,

*Greatness in him who does amiss  
The greatest aggravation is.*

And



And this might justly appear to be a spot of Oyl upon white Sattin, it being the Oyl of the sacred Lamp which fully-ed his conscience, till from it's former colour which exceeded the Milk or Snow in whiteness, it changed to a Vermillion, deeper than the Carbuncle, by the abuse of Goods destined to a better purpose. This was not but that he was furnished (as we had said) with all commendable qualities, and which is more (as a thing rare in one of his youth, and licentious course of life) he was accounted to be very Chast, and by a good habit which he had contracted in the Seminary, he had a great Antipathy against that unclean vice, but his vanity, splendidness of Habit, train of Servants, stately Horses, too much frequenting the World, too much Gaming, and keeping loose Company, were the weights that remarkably weighed down the other Scale. He passed some time in this course of life, being so highly esteemed through all the City, that none but thought themselves happy to enjoy his Conversation, and no assembly could be compleat unless it were set off with his admired presence: he charmed the  
Eyes

Eyes of most of the Female Sex, as much as he excelled most of his own, and if their desires could have been effected, he had been the object of a great many affections. Not a Mother but desired him for a Son-in-law, as much as her Daughter coveted him for a Husband : mean while he remained free amongst so many Charms, no Engaging his affection upon any one object, leaving so many flames to waste themselves, which like coals by little and little dye, if the blast's of hope and conversation do not inliven them. He bore Milk and Honey upon his Tongue, ( for having much learning he had yet more Art to express it, and it appeared more excellent, the more Ignorant the Auditors were ) but under it he had none; for his discourses had little coherence with his heart : his pleasure was to breed love in others, but none in himself, knowing that a little spark of this fire is quickly by degrees blown into a flame, and that the little pleasure that is reaped thence, is clogged with a thousand discontents : His Parents who desired nothing more than to see him honourably matcht, would have been glad that he could have pitcht up-  
on

on an object capable to restrain his wandering affections; and to make his Neck pliable to the Yoke of marriage, which he shunned as much as was possible, being more enamoured of his liberty than of all the Beauties in the World, not considering what horrible wracks those Ships are subject to, who thus without either Compass or Ballast expose themselves to the treacherous rocks and winds, and dreadful waves: Thus pleasantly did he pass his time, in the height of all Earthly delights, and Worldly pleasures, without considering that,

*Who highest stands should take most care,  
The falls of such still fatal are.*

Amongst his other vanities the chiefest were to be richly habited, bravely mounted, and nobly attended, in so much that prancing through the streets, he seemed to be the chiefest ornament of them, attracted the eyes of all the inhabitants: It is publicly known by all men that the Nobility of *Italy*, principally during the heats of Summer, do usually every Evening ride out to take the Air and make many turns and returns through



through the streets, upon the gallant Italian Horses, or the stately Neapolitan Coursers, which may well be accounted the most excellent Animals upon Earth; this was *Alaimus* his chiefeſt delight. He was exceeding comely and of good grace and behaviour; but it was nothing to ſee him on foot or in a Hall, in comparison of the gallantry he ſhewed on Horſeback, where, like a compleat Horſeman, he performed all the Feats which the moſt expert in that Art had ever found out, he having a marvellous excellency that way: The Windows of the ſtreets where he paſſed were crouded with as many Admirers as Spectators of his active motions, all giving him the vogue for the moſt compleat Horſeman living. All that offended him was, that thoſe wicked and infamous Creatures to whom we give the too ſpecious names of \* *Courtizans*, deſirous to pleaſe themſelves with ſight of him diſpleaſed him with the ſight of them, for he took no delight to pleaſe them at that time, whom he ſcorned to think on at another; for which reaſon he ſhunned thoſe ſtreets which I ſhould call infamous, if the windows

\* Which in French ſignifies a Courtier.



dows abounded with none but Women of such boundless wickedness, the too frequent meeting of whom is the cause of great scandal amongst strangers, by their having so much countenance in this Country: This made him resolve to shun the Eyes of these *Basilisks*, by making his rounds in other less frequented streets. O how hard it is to escape misfortunes destined to us; how short-sighted is man into future Affairs and Occurrences: Thinking to avoid the rock of *Scylla* he plunged into the gulf of *Charibdis*, and is taken in a snare pitchd in the place where he fled for security: A street as large and spacious as fair and stately was now the Ordinary stage where, upon a proud Courser, he exercised all the lessons he had formerly Learnt, his grace and address at this exercise drawing people thither from many quarters of the Town to behold him; Here by chance in a broad part of the street, he often used to make a stop, over against the Gate of a sumptuous House that stood there, which will prove the Theatre on which we shall see acted a great part of the ensuing *Tragedy*; For the understanding of which we must know, that a young Dam-  
sel

fel called *Vannoza*, had at a very tender Age been very unequally matcht with a man who seemed rather her Grand-father then her Husband, which marriage was brought about as I shall tell you by and by. We shall present him to you under the name of *Capoleon*, who being rich, and well descended, had been married at a season so young, as was enough to dispence with the most hasty from joyning themselves so soon in the yoke of marriage; and that by the disposal of his Parents, who to agree a suit in which a great part of their estate lay at stake, had Solicited this marriage with a maid much older then himself, who had as great redundancy of years, lack of Beauty, having features less apt to breed love than hatred: This Cup though finely gilded, was very bitter to *Capoleon's* tast, but the ascendant that his friends had over his affections, & the fear of ruining his fortune, & leading a miserable life under the afflictions of Poverty, & his Parents displeasure, made him do like those who shut their eyes & swallow a loathsom potion, having more regard to the sweetness of Health, than the bitterness of the Medicine, the loathsomeness of which begun

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to appear still worse when he was come to the age to distinguish Beauty from Deformity; then did the hook begin to pierce deep, which he had swallowed under so gilded a bait, but it was not enough that this *Leah* was blear-ey'd, but for a Crown to her other imperfections, she was Ill-natured, Churlish, Melancholy, and Proud, and would carry her self more like a Mother to a Son, then a Wife to a Husband, which redoubled *Capoleon's* vexation, who seeing himself from a Master become a Slave, finding as little kindness from her, as she deserved love from him, turned his regard from so disagreeable an Object, to others more pleasing; a folly scarce taken notice of in a Country where it is so frequent: This haughty ill tempered woman finding her self in this manner slighted by her Husband, was transported with such extremities of rage and jealousy, that her words were not able to express her resentments. What did she leave unsaid or undone, agitated by this frantick passion? she both said and did so much as essaying too far the patience of his young courage, she stirred up a passion in him which



which proved little advantageous to her shoulders: this brought her to all the desperateſt vows and menaces imaginable to take a ſevere Revenge either by Force or Treachery ; So that in one word, never was a more diſtracted Family or unhappy marriage ſince the firſt Sacred Inſtitution of it : the Parents on both ſides endeavoured a reconciliation, but they were Natives of a Country where as quarrel is like a malignant Ulcer, which may be healed outwardly, but will ſtill have matter within to deſtroy the former endeavours of the Chirurgion, or though thoroughly healed, will leave a ſcarre which time can never efface: *Capoleon* did not ſo much fear her cruell fury, as her feigned affection, knowing that this Sex has ſome reſemblance with thoſe Creatures, who Flatter when they intend to bite, or of thoſe which kick when one leaſt diſtruſt them: both ſtood upon their Guards, which often bred a miſ-conſtruction of what was never meant amiſs, it being impoſſible for them to draw evenly in that Yoke, which was compoſed of ſuch inequalities. *Capoleon* amongſt the women paſt for a bad Husband, though all



men had just occasion to take his part against a wicked Wife: indeed both of them had been wronged by a marriage without espousals, I mean by the conjunction of two Body's whose Souls were so divided, and humours so dis-joynted; for those marriages which are founded only upon interest, seldome come to a happy building; and now who could expect any Children from so notorious an Antipathy and so rare a Commerce. Finally, after having continued some time in this Hell (for how can I better term this Fire-brand of division?) it pleased Heaven to throw down his Gantlet of death to part the Combat, she first leaving the World who first entred into it, not without suspicion of some indigestible Morcel, with which it was judged that *Capoleon* transferred the War into the Country of the Enemy, who so loudly threatned an invasion: But this suspicion proved like a little misty vapour, which is no sooner exhaled but dissipated; for justice could discover nothing to *Capoleon's* prejudice, and the calumnies were buried soon after the body. But the most favourable opinion was, That her hard usage had abridged her Life, and that

that the vexation to see her self despised by him whom she thought to be so obliged to her, for the fortune she brought him, had been the chief weight that had prest her into her Coffin: And we must confess that Jealousie infuses a Poison into the heart, which is not so easily cured by the remedy of reason, as by that of death, so that it may justly be applied to this passion, which the Poet appropriates to that of love,

*If time nor absence quench the heat,  
Cold Death alone can do the feat.*

Capoleon was Master of a joy at the breaking of this marriage knot, which he could never hope for at the tying of it, his present happiness equalling his former misfortune; So that his present ravishing contentments, having escaped so Fatal a shipwrack, extracted from him a thousand protestations never to engage himself again upon a Sea, where he was so subject to the secret Treasons of the Rocks, and the open Hostilities of Storms and Tempests: but his Manners were so far from amending with his Fortune that his freedome made him a per-

fect Libertine, and he led such a course of life in his present opulency, which he enjoyed by the death of her who had left him in the double possession of himself and her fortune, that might justly be said of him, which the Holy Scripture said of an execrable City, That his Iniquity proceeded from his abundance, and that the extremity of his bitterness (which is that of his vices) was the product of his quietness and ease: he now went like a Son of *Belial*, with his head erected, being subject to no Yoke, if he may be said to be free from the Yoke, who is Slave to his Passions and inordinate desires: It was far more easie to number the faults he was free from, than those into which he daily precipitated himself; for his Soul was a Sea, a receptacle for all the Rivers of sensual pleasures, or rather a stinking Lake, receptive of all sorts of filth and impurity; and though his Sins merited a severe chastisement from Heaven, yet the indulgence of the Sovereign bounty of him who is long-suffering and of great mercy, was such towards him, that it might well be said that he endured not the troubles of other men, nor was subject to



to the scourges of impious sinners; contrarily, all things succeeded prosperously to him, the gale of good fortune filled his Sail with a thousand delicious blasts, and the success of his Affairs did far surpass both his hopes and desires, but his wicked inclinations and impenitent heart despising the Treasures of Divine bounty, heaped up to him a Treasure of wrath against the day of vengeance, and the last retribution: But the wheels of Gods anger grind small, though they turn but slowly.

*Any Man's happiness to praise  
Before his Mortal race be run,  
Is crowning Generals with bayes  
E're the fields fought or Battle won.*

And since 'tis onely the end that Crowns the action, what good issue could be expected of a man who seemed only born to be a shame to mankind, and to trespass upon God's patience? Wherefore having long led a licentious life, and arrived to a well advanced Age, whether it were that his nature was changed by a long habit of vice, or that he sought a means for Repen-



tance, or moved with a desire to transmit his Estate to a lawful Heir, or that he thought there was no passage from the sin of uncleanness but through the gates of marriage, he resolved upon the same Vessel to venture another shipwreck, thereby shewing himself to be a man either of very little judgment, or born under a malignant Star for marriage; for at first being married too young to one that was old and deformed (two inseparable adjuncts) and which was jealous of him because he was young and lusty; He joyned himself the second time, being old and wrinckled, to a Lady that was very young and incomparably fair, of whom he became enamoured as soon as he saw her, whom he possessed as soon as he demanded, and of whom he became jealous as soon as he enjoyed her; this was the fair *Vannoza*, whom he purchased by an artifice which I am about to discover.

She was born of Parents of very eminent quality, and indeed more Eminent for Nobility of Blood than abundance of Riches; he saw and fell in Love with her in a great assembly, and presently founded

founded her Parents, to whom he made the ordinary offer of amorous old Men, a great Joynture in recompence for a small portion ; His proposition seemed so advantageous, that it dazled the Eyes of her avaritious Parents, so that according to the cruel custome of the Countrey, they made him a promise without making her acquainted, it being there the barbarous Method, (often attended with Evil consequences) for the Bride and Bride-groom not to see one another before the day of Marriage. And because *Capoleon* knew himself to be gray and wrinckled, though he still pretended to be very vigorous, and like the Plants in winter, who hide their vertue under the white snow, he was fearful least his eyes should strike into her breast a remedy against Love, rather than an incentive to it, and therefore communicated this mistrust to the Parents, who (though they thought their authority strong enough to vanquish the aversion of their Daughter) did not mislike the expedient he propounded of Metamorphosing himself, accounting this fraud a lawful one, which redounded to the profit of the deceived ; so that they took  
part

part with the amorous doatard, in deceiving their innocent Daughter, and to intice this harmless young Dove into the snares. *Capoleon* without imploying *Medea's* arts, without casting his skin like the Snake, or beak with the Eagle, got so compleat and handsome a *Perruque*, that one would have thought (that had not seen him before) but that it was his natural hair: he trimmed his beard very curiously, and that little that remained was so handsomly painted, that it would well have become a chin of thirty years old: he so painted and plaistered his face, that there remained neither lines nor wrinckles, to betray the age which time had stamp't upon it. This was not all, for he pitch't upon a young Gentleman of his own stature, whose garb and fashion he imitated the best he could in this transformation; him he procured to appear in an assembly of Gentlemen, amongst which *Vannoza* and her Parents were: Him they made her believe to be her designed Husband; and she, who saw him but by the dim light and smoke of Tapers, and amongst a confused company, fancied him not to be very dif-



disagreeable, for she who was now as ripe for Marriage as desirous of it, was willing to subscribe to her Parents intentions, especially in the Marriage of a young and handsome Gentleman: Thus they made an interview, without any private entertainments, discourse or conversation; being but a meer fantome and illusion, upon which the poor young Lady was to fix the remainder of her years, not being undeceived till it was too late to remedy the mistake. Judge then whether this were an action becoming a Nation who account themselves (and perhaps not untruly except in these affairs) the most sage and prudent in the world. At their return home, her Mother asked her amongst other discourse, how she approved her choice; she who had remarked no default in him that they had shown her, with a dissimulation proper to her sex, prudently concealed her satisfaction, protesting that she only saw with her Mothers eyes, and that suitable to a Daughter of her Birth and Education, she neither had nor ought to have a will dissonant from that of her Parents. That she would willingly accept of any  
that

that she would willingly accept of any that was presented her from their hand, adding to this tender submission the most obliging expressions befitting such occasions : Thus was our tender young Hind hunted into the snare ; she was no sooner promised but affianced to *Capoleon*, at the twilight of the evening, hidden under the shade of a feigned artifice which disguised his real imperfections : The entertainment was so short, and the silence so deep, his voice never being elevated so far as to discover the deceit, that he, though an *Esau*, was taken for a *Jacob*, being deformed with age, he was thought to possess the beauties of youth ; his hoary old age being taken for sprightly youthfulness by a prepossessed spirit. The Marriage was solemnized a few days after, but in the night time, where he appearing in sumptuous apparel, more fitting for a far younger man, and ornaments so gaudy as were as unfitting to his sex as age, passed by the out-side for a compleat young Gallant : In sum, *Vannoza* thinking to have married a young Gentleman, wakened the next morn-  
ing

ing the wife of an old one, who having cast off his youth over night with his Peruque, appearing in the morning as *Leah* formerly did to *Jacob*. None but souls assailed with such surprizes, could imagine the greatness of these; Poor simple innocent! she thought it had been Marriage which so soon made young persons old; and trembling and fearful, she run to her glass, to see if wrinckles had not made as bold with her forehead as with her husbands, and whether her hairs were not become as white as her face was pale with fear, in which she thought she saw the image of death stamped, the fright had so dazled her eyes, till by little and little she begun to undeceive her self, the remembrance of her changing so lately her Virgin state, did also help to bring the blood into her face, and mixing the Roses again amongst the Lillies, and adding a lively colour to her cheeks, made her perceive that her flourishing beauty had not left her with her Virginity. The husband rallied all his wit to charge her with excuses, her Parents also running to assist him, dazling the  
eyes



eyes of this poor young Lady with the riches of her new mar-

† One who desiring long life, lived so long that the Poets feigned he was turned into a Grasshopper. Ov. Met.

ried † *Tithon*, representing to her the most advantageously they could the multitude of

his wealth and opulency of his fortune, that this artifice was only intended for her good, and finally perswaded her she should be the most fortunate and happy Lady in the City. Thus was she brought from her first astonishment, into a course of life which however disagreeable to her, ought to give all the content imaginable to *Capoleon*, and promised to recompence him with a free enjoymment of those felicities which his former nuptials had denied him: In a word, this affair was conducted with such brevity and industry, that *Capoleon* was married before any such thing was talked or thought of, and now every one begun to hope well of his future Conversation, and that the honourable bonds of Matrimony would tye him up from his former dishonourable actions. But whether a disordinate spirit carry inquietude along with it, as Devils do  
their

their hell, or whether by misfortune he had conspired against his own happiness, he who had first given all reasonable liberty to his Wife that could be desired, permitting her with her Mother to see and enjoy the Company of their ancient friends and acquaintance, and to frequent what places of devotion she pleased, being on a suddain inflamed with the fire of Jealousie, which is as fierce as that of Hell, he begun like *Laban* to *Jacob*, to change his countenance toward her, and to change those Sun-shiny days into obscure nights, he found himself to be old and deformed, her young and beauteous, the perfections which he perceived in her, and the defaults which he remarked in himself, were the only faults of this young innocent; Nothing but administred fewel to this flame: If any one lookt upon her, it was with a lustful eye; if any one spoke to her prejudice, he believed it; or if they praised her, it proceeded from designs prejudicial to his honour: The very rays of the Sun were too familiar with her, and *Zephyrus* took too much liberty to sport about her breasts, the flies that chanced to pearch upon

upon her face kissed her, and the habits which she wore touched her too nearly. He thought her so weak that any thing was able to corrupt her: The thoughts that every one was covetous of this Gold, wrought in him a design of burying so desirable a Creature from all mens sight, and the light of the day: But had he brought about this design with better conduct, and had by little and little restrained his liberty, and Eclipsed this Star by degrees from the eyes of the World by some condensed vapours which time should form into clouds; had he but gently accustomed this Bird to the restraints of a Cage, this slave to the chain, perhaps in a Country where Captivity is so ordinary amongst Women, that it is even converted into Nature, he had not so violently exasperated her spirit, and desire of escaping, and had pluckt up the root of many hard constructions and evil speeches against his unreasonable severity: But what is it but to expect fresh water from the Sea, for one to look for kind usage from a man blinded with jealousy? is it not to demand reason of one that has lost it? to seek  
for



for grapes of thorns, or figs of thistles? Those that say that this malady is an excess of Love, as the Fever is of natural heat, do therein confess that though it be a sort of Love it is but a sick one; and as a hot and burning Fever brings us even to the neighbourhood of death, so a hot and flaming jealousy is easily brought to consume the fewel of Love that feeds it: it turns the sweet and gentle heat into a Calenture, from whence proceed the sharpest effects of hatred, which will not stop short of an attempt upon the life, or at least of as precious liberty. Thus where this passion fixeth, being born of real love it does at last ruine it, as the moth eats the cloth in which it took its being. All *Capoleon's* desire was to preserve his Wife entirely to himself, and to perfect that design, he lodgeth her in a Chamber the fittest he could find out for a Prison, not considering that in confining the body he disjoyns the soul of affection from it, which should be the only guard to preserve it to him.

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*How*

*How this vain passion blinds fond  
man,*

*To think restraints which thus con-  
troll*

*The actions of the body, can  
Confine the motions of the soul.*

This unexpected whirlwind seized our new-married innocent, who finding her self not guilty, could almost have wisht her self criminal to be revenged for so unjust a cruelty; Judge then if *Capoleon* did not do himself a real injury to shun an imaginary one; having pitcht upon the surest way to make himself odious, by ingraffing this bitter slip of cruelty upon the large stock of his other deformities, which malicious age had planted in his face: The poor prisoner laments her condition, being earnestly desirous to understand the cause of her condemnation, she would gladly know in what she had given an occasion of distrust, that she might clear her self of the accusation if false, or correct the fault if true: The Parents took this affront as hainously as the Daughter, but shewed not so much

much resentment for fear of augmenting the punishment by provoking him, to the tyranny of whose power they had brought her to submit: But though the clouds may be so thick as to conceal the Thunder-bolt from our sight, yet still they are easily penetrated by the Lightning, so that their discontents though dissembled, were discovered by *Capoleon*, who gave no other reason (barbarous as he was) but that he might dispose of his own as he pleased, and order and govern his Wife to his fancy: As if Wives which were given for Companions, not Slaves or Servants to Men, could or ought to be guided by any other bridle then that of love and gentleness: But what one would press him to discover what cause she had given him for so strict a confinement the force of truth compelled him to confess that he had none, and that this restraint and imprisonment was not for any fault already committed, but to prevent those which the future bait of occasions and opportunities might produce, so that she must be forced to endure a present punishment for a future fault: Thus might *Vannoza* champ upon the



bit, but her Groom would be sure to avoid the strokes of her heels, for this mistrust did so far provoke her, that she was not so much vexed at the loss of her liberty as that she could imagine no means to compass a revenge; but as winds inclosed in the bowels of the earth, do at last grow so enraged at their confinements as to shake whatever lies upon the surface; so her vexation meditated none but dismal effects: In the mean time his testimony of her innocence somewhat alleviated her griefs, and seeming to agree with him in the care of keeping her undefiled from the world,

*She keeps that anger close within her  
breast,  
Which tears her heart and robs her of  
her rest.*

Though she was lodged like a Queen in an apartment behind the house, in a Chamber excellently furnished, and enjoying a most pleasant air, through the window of which she had the prospect of a pleasant Garden, deckt with all sorts of delightful flowers, yet still the  
thoughts

thoughts of a prison made it disagreeable, and that liberty which she knew not the sweetness of in the possession, was now in the deprivation presented to her eyes, in such an equipage, and with such attractions as rendred it the most sovereign blessing of life. All the Images of the most excellent rarities, and the most signal persons she had ever seen, now presented themselves to her eyes, and repassed through her fancy with such advantage, that the effect they made upon her spirit almost hurried her to desperation: sometimes making comparisons of the sweet conversations of her dearest friends and companions, with the heavy solitude which now environed her, where there was not so much as an echo to answer her complaints: This solitariness seemed so much the more insupportable, by recalling to her memory how short the days seemed which she used once to pass in the entertainment of divers witty comrades, and comparing them with the length of these, which she spent without any other company or comfort then that of her thoughts: It was with her as with Mills, which turning about

empty, fire themselves by their own motion: After this her imagination representing to her the most fair and agreeable objects which had formerly been represented to her view amongst the other Sex, and confronting the wrinckles, paleness, and deformities which age had drawn on the face of her husband, with the polisht foreheads, vermillion cheeks, pleasant eyes and guilded hairs, with the sweet and gentle behaviour, the inseparable companions of downy chins, O how intolerable did her old *Capoleon* appear! She a thousand times repented of having suffered her self like a silly Lark, to be drawn into the net by the shining of a glass, this guilded ice, the lustre of fading riches. O how infinitely more pleasing seemed a merry contented poverty than a wretched abundance, clogged with discontents, but void of pleasure or satisfaction! And indeed he that desires riches with so great a passion only to glut an insatiate appetite, is still the poorest man alive, and is not he that is contented and satisfied with a mediocrity far richer than he, who like *Tantalus* is choaked with thirst and famisht  
with



with hunger amongst floods of water and plenty of pleasant fruits, or like *Midas* amidst his heaps of Gold and Treasures? So true is that of the Poet,

*The Covetous are always poor,  
He's only rich that craves no more.*

For who sees not that he that has such unreasonable desires is troubled with a Dropsie, that never suffers him to be satiated? he is only healthful and rich that is satisfied with the little which he hath. But *Alcimus*, as we have said before, surmounting in riches, pomp, behaviour, wit and gallantry, all those of his age and quality in the City, it is not to be questioned whether his form did not pleasingly possess the fancy of our fair Recluse, whose repose rendered her like a standing pool, in which the circle made by a stone thrown into it, does presently multiply its self to an infinite number; for this Idol adored by the eyes, and sigh'd for by the hearts of so many Females, but all in vain; took up an immoveable habitation in her heart, and this *Samson* so much beloved of so

many of the Children of *Israel*, quickly surprized the affections of this *Dalilah*; but though amongst other young Ladies, she had suckt in this subtle poyson at the eyes; yet the impossibility of ever enjoying him in the sacred bonds of Marriage, like a heavy weight did clog the wings of her inconsiderate desires, notwithstanding which

*With her own heart she nourished  
The Vultur which was in it bred;  
Languishing for a happiness  
Which she could ne're hope to possess.*

She judged rightly that this was no bird to be taken in a spider's net, and that her artifices would need great strength to hold him. But, said she, were I Mistress either of his affections or of some others, I would have recourse to it for the recovery of my lost liberty: In my happy days I was so little concerned for others misfortunes that now there is none trouble themselves to succour me in the multitude of my own. Thus without any to counsel or assist her, she wandered in a labyrinth of perturbations: Yet was she resolved  
to

to leave no stone unturned to retrieve her liberty, not considering how she was likely to fall into a far worse Captivity, the slavery of sin, the most unfortunate and detestable servitude in the world, not caring so she could escape a temporal punishment though she lunched out into an eternal one; not considering the many sad examples of Divine vengeance upon such impieties which

*Should teach the wicked to escape the rod,*

*(By sound Repentance) of an angry God.*

We have said that amongst the exercises in which *Alcimus* was most delighted, that of managing a Horse was chief, and that prancing ordinarily through the streets, advantageously mounted and accoutred, and strutting in the pomp and gallantry of his habits, like the Peacock in the variety of his plumes, he passed often by *Capoleon's* house, this street pleasing him the most, being very large and fair, and most commodious for his exercising his Horse in those motions



motions he had learnt him ; and, as we have said, he did it with such rare dexterity that he never wanted abundance of beholders both in the streets and windows. *Vannoza* during her former liberty had often beheld him in these postures, through the bars and treillices of the windows, which by reason of their use are there called Jealousies; but upon the entry of her new course of life, being wholly taken up in the cold affection and conversation of her Husband, this Idea had scarce any room left in her spirit, much less to take up a lodging there. *Capoleon* himself took a singular pleasure in seeing these gallantries of this young Cavalier, and with excessive praises, raised his excellency and dexterity to the very clouds : He had shut up his Wife in a remote apartment, this spectacle, as most others, being suspected by him, and therefore reserved it only to his own sight. 'One evening as He and his Wife were taking the Air in the Garden, one of his Lacqueys came to tell him, that *Alcimus* was in the street at his usual exercise, and that upon a stately *Neapolitan* Courser he performed wonders, to  
the

the admiration of all beholders. Capoleon on a suddain left his Wife, to watering the flowers with her tears, to divert himself with this pleasing spectacle. Vannoza though she said nothing, thought never the less; she durst neither follow him nor ask leave to do so, knowing that to his suspicious brain this might bring some sinister ombrage of her fidelity, and therefore sitting very pensively down in a close Arbour, bathing her self in tears, she discharged her self of part of her sorrows, in exhaling these following regrets, often interrupted with deep sighs.

*To what has the rigorous influence of my unhappy stars reserved me? must I thus dye before death's approach, and like a criminal Westal be buried alive? Certainly when one has by a bad deportment merited punishment, the rigour of the pain is somewhat moderated by the consideration of the justness of it, but to suffer an unjust punishment, is the rudest essay can be made upon humane patience; and what patience so abused would not turn to fury? Why should I bestow so much time on my complaints, and none upon my revenge? Dye then, unfortunate*

fortunate Vannoza, and by one generous death cut off a thousand daily renewing and languishing ones, which every hour afflict thee. The cold and pale-faced Moon cannot be more Icy than thy Husband, nor the shades more horrible than his presence; They deserve to live miserable that know not how to escape afflictions by a courageous death. But, must I dye then unrevenged? since revenge to the heart of a Woman abused like me, is a pleasure far sweeter than life: Thus shall we set Furies upon our Cerberus, who shall sufficiently torment him, and make him experiment the extremities to which he hath reduced us.

She had farther pursued this furious discourse, if the fear of being heard, joined to the multitude of her sighs, had not stopped the words that followed. But this interruption of her discourse gave more liberty to her thoughts, which came to nettle her spirit with the words which the Lacquey had spoke before her, so much to *Alcimus* his advantage; words which were oil to the flames of her desire: It is an inclination incident to humane nature, to desire that



that most earnestly which is most strictly forbidden; And if this flame do seize so furiously on the green wood of man's spirit, what destruction will it make among the dry? In that of a Woman, who is more fiercely agitated the more unable she is to resist.

*She's quite averse if you desire,  
If you refuse she's all on fire.*

Thus said the Poet that best knew their disposition; But if she desire a thing which she wants power to obtain, then is it she strains the utmost of her subtilty, to invent crafts and artifices to compass her designs; and then God only knows what means she will not use to plain the way to her pretensions: The effects of Lightning which we so much admire, were never more subtile, for as that will melt the money without touching the purse, and the sword without prejudicing the scabbard, so they will pass through bolted doors, and scale the walls of the greatest obstacles, by a most subtile sort of penetration;

*Can any hope to fetter thus*

*A crafty female Proteus?*

*The guards and bonds which her confine,*

*Will but help to aid her design.*

And this indeed was sufficient to whet her appetite, to call away Capoleon from her company to see the gallantries of *Alcimus*, it did indeed prick forward her desire of taking her turn and leaving Capoleon's Company to enjoy the sight of *Alcimus* her self: Thus she resolved to feed her eyes with this lovely object, like the inconsiderate fly that rashly approaching the candle, burns it self in it: There was over the apartment, whose walls bounded her liberty, a Garret in which she pretended to be desirous of building a little Hermitage, there to make a retreat for the better contemplating on heavenly matters, like another *Judith*: she considered that from thence she might pass to the main part of the House which fronted the street, (and was kept from her approach) over the top of a Gallery which joined to her apartment, through

through which Gallery her husband usually came to her. His project succeeded to her design; so that having made a Cabinet there of boards, she made it be adorned and hung with Tapestries and Pictures; so seeming to be very devout, she used to shut her self in there, to attend more carefully the office of the pious *Mary*, though her heart bore the impressions of far worse actions than those of the busie *Martha*. Being retired into this remote place, she passed over the top of the Gallery we spoke of, into the Garret of the main body of the house which fronted towards the street, where through the window she might easily see there all that passed to and fro; thus according to her desire she obtained the means of seeing the world. Amongst others, *Alcimus* failed not in the evening to come out to take the air, richly habited, nobly attended, and compleatly mounted, making his ordinary corvets and managery; and as he bore innocence in his spirit, so did he ingenuity in his looks; and though he was not altogether clear of all faults, yet that of a little vanity was the chief, and he never harboured those



those unclean and vile thoughts which now seized the breast of this bird that thus peeped at him through her cage. If according to custome, he attracted the eyes of every one, he even ravisht and transported with admiration those of *Vannoza*; *Cephalus* never appeared so lovely to *Aurora*, *Endymion* to *Diana*, nor *Hippolytus* to *Phadra*.

*To see and to desire was but the same ;  
To her whose soul did now so fiercely  
flame.*

*Alcimus* whom she had so often before considered, did never seem to have half so many attractions ; The Eastern regions have fewer pearls, the Spring fewer flowers, and the Sun fewer rays than she fancied him to have graces and accomplishments ; and certainly if Envy with her squint eyes were constrained to confess the advantages which shined in this Cavalier, what must that of Love do ? that penetrating eye, which will often forge imaginary beauties in objects where there are none ; How did she blame the inconsideration of her eyes, which could formerly behold  
such

such perfections with such an indifferency, and not give a true report to her heart of the rarities they now too late discovered. But what have I to do to divine, much less to trace upon this paper the divers thoughts and passions which swell'd her breast, the secret discourses of her spirit; the irresolute determinations proceeding from her words, thoughts, discourses and determinations, which made a Chaos of confused desires and extravagant projects in her imagination.

*With hope she fed her self in vain,  
Of what she saw no means to obtain.*

These views and passages as innocent in the one as pernicious to the other, continued some days, these being drops of water which still made the Furnace flame more fiercely, and oil thrown upon the fire daily consumed her: It must needs be great because double, that of her new Love being augmented by that of the hatred she bore to the unjust rigours, and real deformities of her husband, and the furious appetite she had for a revenge for his outrages;

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which

which at last brought her to this resolution:

*After the expence of many a Tear,  
Which daily flow'd from her Eyes,  
If Heaven refuse her Complaints to hear,  
She'll call Hell to her Enterprize.*

But Heaven is too just to authorize such execrable Designs, as render the ensuing Lines more black, by the wickedness they relate, than the Ink that forms them, enough to strike a horror into Hell; to see Crimes invented by Female subtilty, which it can readily punish, but never invent.

*Such Crimes proceeding from unlawfull  
Love,  
To which Medea's would but slight ones  
prove.*

But for the present, what could she do? for to die every day a thousand tormenting deaths, in the sight of the Remedy that was only able to cure her, to die unrevenge'd, and without complaining to him that is the cause; what is this but to put a Needle betwixt two Load-stones,  
and



and cause that, contrary to Nature, he that she rejects in her Soul should possess her Body ; and that he to whom her very Heart and Inclinations bend, cannot be informed of her thoughts ? So that she must either evaporate this wind, or suffer an Earth-quake to shake her very Soul ; she must either spring this Mine, or be buried in it ; but the way must be to do it with that kind of Powder which destroys without Report.

Were I not desirous to find in the Viper and Scorpion the Antidote against their own Poyson, I should here close up this rugged Clew I am about to follow ; or if I continued in it, I should desire the Reader here to close his Eyes for fear of defiling them, with the reading the most execrable Actions which humane Invention could produce ; but I hope, the great heavenly Physitian will assist me so artificially to compound my Medicine, that the Antidote may surmount the Poyson.

*For in pursuing this Discourse,  
I to my self propose this end,*

That he who reads may feel remorse,  
From that, by which he learns t' offend.

Thus the Rays of the Sun pass upon the Dung-hill without infection, and a sound Judgment through the knowledge of Evil, without receiving the least Tincture : I fear not but to draw Light from this Darkness, and sacred Fire (as the Children of *Israel* at their return from *Babylon* ) out of a Pit, fill'd with Ordure. And who can blame for unfit or unprofitable the History of the Great Whore in the *Apocalyps* ? Since God proposeth those Examples for us, by seeing the Punishments, to avoid the Crimes ; and oft for notorious Offences, he useth extraordinary Punishments ; as in Thunder, the sound affrights all, but the Bolt lights but upon few. And God has also Commanded his Prophets to declare unto his People their Crimes and Offences, and spit their shameful Actions in their Faces ; to Preach upon the Roofs what is practised in the Chambers ; and to bring into the Evidence of Light, that which hath been acted in the Cover of Darkness :  
And

And the Prophet has said to an Idolatrous People, *I will discover thy nakedness to the Nations.* With this Intention I enter into the blackest Labyrinth imaginable; and into a Recital more horrible, than the *Abomination of Desolation*, the Crimes of which are as worthy of detestation, as of punishment.

*The End of the First Book.*

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# ALCIMUS AND VANNOZA.

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LIB. II.

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**I**T cannot be denied, that those Crimes are greatest, in which God, who ought to be the Punisher, is made a Party; and when the Sinner endeavours to make him a Servant to Iniquity; when Godliness serves for a veil to

Impiety ; this Wickedness may well be termed deplorable. 'Twas here that the detestable *Vannoza* began to warp her Web, and like the Silk-worm, digged her Tomb where she thought to build a House. She was now feignedly become extream devout, which infinitely pleased her Husband, who not being able to judge but by the out-side, imagined that her Honour was now fenced with a double Rampart, since the Exercises of Devotion would serve for a pleasing entertainment in her solitude, and that the fear and love of God taking up her thoughts, would breed in her a horror of sin, and a detestation of all other than lawful affections, resembling the Mother of Pearl, which in the middle of the salt waves of the Sea, receives no other moisture than what proceeds from from the Dew. He could not refrain his praises of her, and extraordinary applauses, to testifie his joy to see her mix together her devotion towards God, and her duty towards him : See here a Husband become a Preacher, a good Husband certainly, far more careful and curious of the Conscience of his fair Companion, than of his own : Admirable Charity !



ty! *Capoleon* became the Trumpet of his Wives Devotion ; he thought her imploy'd in her private Closet in the Gallery, in the same Exercises with the Valiant *Eethulian* Widow ; believing that her Contemplations were wholly upon Heavenly Objects, which were continually fixed upon an earthly one, whilst he managed his Horse in the Street : *Vannoza* seeing that her Train had taken fire, and that her Husband accounted her very devout, ceased not to beat this Iron whilst it was hot, holding him in Discourses of Piety and Heaven (though both as far distant from her heart, as the later is from the Earth) even unto Visions and Revelations, sometimes intermingling Sighs and Exclamations, with turning of her eyes almost in a feigned extasie, speaking nothing but of hair-Cloaths, and Mortification, heaping up abundance of Images, and Books of Devotion, recounting pieces of Sermons, which she retained in her Memory, and some Tracts of the Lives of Saints, which so ravished the spirit of the old Man, that he could not take her for less than a Saint, and termed her his Tutelary Angel, who inwardly accounted him her Guardian-Devil.

Devil. Nothing so much pleaseth the old Husband of a young Wife, as to see her piously inclined, imagining that she will there find such satisfactions of spirit, that she will never esteem those of the flesh. Thus *Capoleon* thought that this design in him of imprisoning his Wife, proceeded from Divine Inspiration, God having used that means to accomplish so good a Work. He begun to have more confidence in her, and to testifie by some more than ordinary Caresses, that she should never want his affections in recompence of those she had fixed upon God; and that his love should still increase towards her, as hers did towards Heaven. After this she made her pious retreats last somewhat longer; but this was more to watch the passage of him who was the light of her eyes, than to content her spirit with Celestial Raptures. None in the House knew of this Artifice, and had her very smock known it, it had been in eminent danger of burning; for she knew how dangerous it would be to trust either to a Maid, or Lacquey, who were so many Spies and Sentinels kept in Pay by her Husband, to keep a strict watch on all her Actions.

And

And now what was she able to do, being alone confined, revengeful and amorous? She must use some means to escape from this perplexity, either through the window of Despair, or the door of Artifice. A religious Artifice, that was the door of the Temple, which she thought to be specious, but was very fallacious; wherefore she resolved,

*To try all wayes that Wit or Art could  
yield,*

*Before she to despair would quit the  
field.*

One day as she was Cajoling her aged *Tithon*, (according to the Custome of Women when they mean to deceive) redoubling her toyings and caresses, she protested to him, That Imprisonment in his company was the highest happiness she coveted on Earth, and so she enjoyed but the sight of him, all others in the World were indifferent to her; so she might but enjoy this shadow of liberty to go to the Churches in the Company and Conduct of her Mother, to procure Indulgences, to frequent the Sacraments and Confessions, and to hear Sermons:  
That



That all other Exercifes besides thefe and her domeftique ones were as contrary to her temper, as fire to water, ſhe being no more concerned for the companies and converſations of the World, than if ſhe had never ſeen nor known it: She knew ſo well to colour this juſt request with ſweet and plaufible words, and to accompany her diſſimulation with ſuch real tears, that *Capoleon's* heart was not ſo ſteely but to be ſoftened by them; or had it been of ſtone, the falling of theſe ſtreams had been enough to wear it: He took her inſide to be as lovely as her out, and that both ways though clothed with fleſh ſhe was altogether Spiritual; and that though yet on Earth, ſhe breathed nothing but what was Angelical: He thought that ſo holy a request could not be rejected without impiety; And that he could not without meriting ſome ſevere Judgment from Heaven, reſiſt the motions of the holy Spirit, and ſtop the progreſs of Grace in this holy Soul. The Proverb ſaith, That it is hard to find a trick to catch the old one, ſince their long experience has armed them againſt all devices; Yet this young Wit, refined by a Paſſion which inſpires the moſt ſimple

ple with subtlety, needed not to go to School to the most ancient Crafts-Masters. *Capoleon* falls into the snare, and opening the door to a seeming Piety, he lets in the blackest mischiefs. Wine taken after *Hemlock*, is a good Antidote against its poyson, because its gentle heat refreshing the heart, tempers the mortal coldness of the other: but when they are both swallowed together, there remains no further remedy; for the one opening the pectoral veins, makes the deadly venom of the other a more easie entrance, and renders it so penetrating and active, that the vital heat is suddainly extinguish't. In like manner the most puissant remedy after the poison of sin, is the supernatural heat of grace, (Grace which is the true enliverer of the spirits) which does temper the natural frigidity of the Soul; the Sacraments and other Divine Mysteries, are the Conduit-Pipes that convey this Divine Mercy from the Fountain of Salvation; but when one swallows them down mixed with the venome of Sin, then surely this iniquity is deplorable, which turns the Haven to a Whirl-pool, the Potion to a Poison.

*Death*

*Death into Sinners entring at this Gate,  
Hurries them headlong to a damned state.*

And this mischievous invention of *Vannoza* was sufficient to hurry her to the brink of Perdition ; for she thus obtained this favour of her husband, who thought this as great an act of prudence as of condescension, hereby stopping the mouths that were daily open to blame his former unreasonable Severity ; and so thought he might safely put his honour under the conduct of the Conscience of so devout a Wife. *Vannoza's* Parents advertised of this good resolution, came to visit and thank *Capoleon* for it, and to congratulate with their Daughter thereupon ; She knew so well how to win her Mother's affection, who had for her a heart truly Maternal, that instead of being conducted by her, she brought her to accord to all that she desired. See here our *Israelite* under the rod of a Mother's direction, delivered from the *Ægypt* of her Prison, and the Captivity of her *Pharaoh*, to go feed upon the Manna of absolution, and the Word of God, in the desarts of Penitence : But her intention



tion was to pass that way into a Land of Promise that flowed with Milk and Honey far from Cœlestial. To render her Stratagem more Compleat, she clothed her self the meanliest that was possible, and promised her husband to veil her face so diligently, that none but a *Lynx* his eyes should perceive it; all which he believed as Oracles: Her Mother astonisht to see her in this equipage, became sorrowful for her fixing upon so strict a devotion, fearing it would end in a destructive Melancholy: Her Maids that followed her, fancied that they had an invisible Mistress, and that she rather seemed a moving shadow, than a real substance. *Capoleon* who according to the custome of the Jealous, watch'd her with *Argus* eyes, could espy nothing but most devout and modest; and as he loved nothing more then the sight of her when she was at home, he now cherisht the thoughts of her, whil'st she was abroad. Thus did she dazzle the Eyes of all Men, and was so diligent a manager of her time, that in a few days she had learnt all the Jubilees, the Stations, Fraternities, Feasts and Sermons that were in the whole City, and had all the Kalender by heart.

heart. She was seen to go from one Church to another, and from Monastery to Monastery still at her Mothers heels, as if she had still continued an obedient young Daughter; which was a sight commended by all the beholders: Mean while her designs were so secret, That the most Curious Imagination would not in the least have suspected the smallest part of them. All thought it was the Mother that conducted the Daughter; when indeed it was the Daughter was the Shepherdess, who though she came behind, drove her Leader whither she pleased; so desirous was this good Woman of the Spiritual Consolation of her beloved Daughter.

One would have thought she had gone with violence and fervour to the Conquest of Heaven, when her Enterprizes were all fixed upon Earth; like Eagles, who when they tour aloft in the Air, have their thoughts still fix'd below to fall upon the first prey they can espy. Her veil concealed her from the sight of others, but hindered her not from the sight of divers objects which presented themselves to her sight, which above all desired to satiate its self with the sight of

*Alcimus;*

*Alcimus*; This was the Butt of her pretensions, her Indulgence and her Jubilee. Alas! She could see him sometimes in Churches, but he passed out as swift from her sight as lightning; or if he stood long enough for her to fix her Eyes upon him, this was to stir up a devouring flame within her self, of which she could not make him feel the least spark, not being able to contrive a way to make him the least sign; for beside that, he neither thought of her nor of any of her Sex, much less could he fix his attention on a Woman who had her face all covered with a veil; and besides, she had those watchful Eyes about her, who look't but for an opportunity of her moving her Veil never so little, to make report of it to the jealous Ears of him, in whom a second Error would be far worse than the first.

*What troubles still destroy her peace!*

*How her perplexities encrease!*

*Her Soul's wrackt with inquietudes,*

*And sorrows which do never cease.*

*How plagues assault sinners in multitudes!*

We have said before that *Alcimus* his

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thoughts



thoughts were not also set upon Vanities, but that he had some left for Heaven, that he frequented the Church and Sacraments, and was very punctual in his Devotions in a neighbouring Monastery. There was a certain Sunday in which an eminent Fraternity of the City caused a great Procession to be made, the solemnity and Indulgences of which drew a great many people thither to be partakers. Our feigned Saint, who was very zealous for gaining Pardons, failed not to be there with her Mother. *Alcimus*, whether by his good or evil *Genius* I know not, was drawn thither. It was in this occurrence that *Vannoza* invented a stratagem as horrible as the end it was designed for was wicked. *Alcimus* in order to prepare himself for the holy Table, intending to examine his Conscience, and discharge himself of the faults he should find there, went to make his confession at the feet of his ordinary Confessor, who was a Religious Father, and Brother of this Monastery, and who then discharged the Office of Confessor in that Solemnity: *Vannoza* whose head was filled with other designs than those that

that seemed to bring her thither, considered attentively all his actions, remarking the place where he went to receive the benefit of Absolution, intending, like a crafty venomous Spider, there to pitch her net to trap this innocent fly : She goes a little while after as if desirous of the like Medicine from the same holy Physician, there accusing her self of some little feigned crimes, which made her admired by this holy Personage, who judging of the Bird by her note, thought he had met a soul made up of purity and perfection : Thus did she cast dust, or rather seemingly divine rays in the eyes of this good man, which dazzled them so far as to take her for little less then a Saint : and as there is nothing of equal consolation to those that work in God's Vineyard, in this troublesome office, which of Confessors makes them Martyrs, as to meet amongst the thorns of a thousand iniquities, with which their ears are daily pestered, the roses of some beauteous souls, moistned with the dew of grace, and which render a sweet savour in *Jesus Christ* ; this good Father blessed God, and all that was within him did praise his holy name,

that he had yet reserved to himself in the world such holy souls and faithful servants, who instead of bending the knee to *Baal*, and worshipping the calves of *Bethel*, did endeavour to work out their salvation with fear and trembling. This crafty penitent finding by the good man's pious praises of heaven for the divine graces which he thought lodged in her Soul, that her dissembled holiness was rooted in his belief, having humbled her self the best she could, with the most artificial words she could invent, like bladders puffed full of wind, which bound the higher, the more forcibly they are thrown against the ground; so she continuing still a more zealous discourse, and painting her self with the colours of a Woman, most desirous to please God, and preserve her honour, sent out a flood of *Crocodile-tears*, mixt with a sigh which seemed to proceed from the bottom of her breast, which were followed with these following words;

*Alas! Father, said she, may I without offending God, discover to you some of the imperfections of my Neighbour: God knows that it is for no ill will I bear him,*  
for



*for I desire him as much happiness as myself ; it is only for the avoiding a grand disastre which hangs over his head, and which threatens no less then the loss of his life, and the ruine of my honour.*

Daughter, (*answered the Confessor*) you are not ignorant of the seal of Confession, the same thing you think in your mind, you may as safely reveal here; for whatsoever is buried in the ears of Confessors, does never come to a resurrection; Nor can I imagine you can think me so ignorant of the grand importance of these holy secrets, which cannot be revealed without my losing both life and honour; nor so wicked as to outrage my conscience so infinitely by so unworthy an action, upon which accounts you may assuredly confide in my fidelity, and freely commit this secret to my trust, not distrusting the faithfulness to which all Laws both Divine and Humane oblige me: I am to the Soul what the Midwife is to the Body, aiding it in the discharge of that weight, which presseth it down with an insupportable burthen: It belongs only to you to judge in what my interpo-

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sition

sition may be serviceable to your consolation, and fear not but you have met in me a true Paternal affection.

Thus spoke this good old Father, whose Dove-like innocency well suited his name, which was *Simplicius*, comforting a soul whom he thought to have great need of his assistance: Finally, this crafty female having thus by her artifices prepossessed his spirit, spoke with a great earnestness to give the better colour to her dissimulation, as followeth:

*Holy Father, it is not my distrust of your sufficiency, piety or fidelity, which causes me to speak these words, which I would more willingly have buried in a profound silence, the cause of it is the violence I must do to my self to reveal the inconsideration and imprudence (I had almost said the impudence) of another: Notwithstanding which I will discover it, since you assure me there is no evil in laying open another's faults, provided it be not out of malice, or an intention to defame him: And moreover necessity constrains me to it, a necessity exempt from rules and laws of Ceremony.*

*Though*

*Though, Father, you are dead to the World, and have few Concerns in Secular Companies and Conversations, yet do so much of them come under your knowledg, by the practice of your Office, that you cannot but have heard of the name of Alcimus, which has so much advantage in fame above those of other Gentlemen of this City; and that you may the better remarque him, I am informed that he lives not far from your Monastery, and to point him out plainly with my finger, it is the young Gentleman, who came not long before me, to discharge (alas! I know not, whether as he ought) his Conscience before you.*

Hereupon *Simplicius* told her, That he had not more particular knowledge of, nor intimate acquaintance with any one in the City than with him; that he was a great Benefactor to their Convent; that he was one of the fairest, most judicious and pious Souls that ever came under his acquaintance, nor did he ever know one of his Age more virtuous.

*Ah! Father, said this false Penitent, how easie it is to lye to men, but how hard to deceive God! (and in this, like Caiphas, she spoke truer than she intended.) Surely if his wickedness could increase so high as thus*



*to impose upon you, I take his case to be most deplorable, and it is impossible but that he must thereby draw upon himself some grand disastre.*

What is it you tell me, Daughter ? *said the amazed* Simplicius, Can this man possibly be so like the Swan, as under an appearance of innocent whiteness, to conceal the black feet of so horrid an impiety, loosely abusing the Sacraments for a Cloak to his wickedness.

*I come not here, reply'd Vannoza, to search into the secrets of his Conscience, but only to discharge my own, by advising him by you, that he break off his search of a Woman, who being loyal and faithful to her Husband, cannot without breach of both be enjoyed by him.*

What ! *said* Simplicius, *Alcimus* covet another man's Wife ! O execrable Sacrilege ! O mighty God ! where is thy Thunder ? I have long governed the spirit of this man, but have never either perceived, or heard such a thing of him ; but trust this to me, and if he come not to see me speedily, I will go seek and find him out, and endeavour to wash his Soul with so scouring a Sope, as with God's assistance shall lick away this odious spot:

I feel zeal enough to dare to attempt, and hope I have influence enough upon him to perfect the plucking up so pernicious a root from his heart: And if you permit me to remark the particulars to him, it will be from you by me, or rather from God by us both, that he will obtain the salvation of his Soul; for it is written, *That he that retrieves his Brothers soul from the path of ruine, 'tis delivering his Soul from death, does at the same time save his own*: and is it not an excellent way of working ones own salvation in that of another, and this properly belongs to the Religious, who to Monastique Functions do joyn the Priestly.

*I do not only allow, but intreat you to do so, holy Father (said Vannoza) for to this sole end have I revealed it to you; and that you may see with what truth and sincerity I proceed in this Affair, know that I am the Wife of Seigneur Capoleon, a Gentleman well known in this Town: I tell you this, because the obscurity of this place, the Veil I have upon my face, and your Religious Order hinders me from being otherwise known to you than by word. I am the unhappy Woman, in whose face this rash inconsiderate young man hath found that which pleaseth him more than*

than it ought, or I desire. But there is no fire that is not accompanied with some smoke, and he does not only cast out some sparks, but so visible a flame, as is known and taken notice of by all the Neighbourhood. Now you must know, Father, that Jealousie (is almost an inseparable Companion of old men, married to young wives) has so possess'd my Husbands heart, that excepting my walks to the Churches & places of Devotion, which yet is done in company of my Mother (which is the ancient Lady which you see here so near your Confessional) I am the rest of my time prisoner in a remote Apartment of the House, which only looks into the Garden, where I have no other entertainment, but that of Images, Books of Devotion, and my solitary thoughts; sufficiently happy in this retreat, in which I have the happiness of pleasing my Husband, and conversing with God, if I did not fear, that so many follies which Alcimus commits before all the world, and particularly in the sight of my Husband Capoleon, may force him to the extremity of laying an ambush for him, and take away his life in so unprovided a condition, as may render the hopes of his Salvation desperate; for to die in the unchaste pursuit of another's Wife, is but a crooked way to the eternity of Glory:



*Glory : I have already discovered some of my Husbands menaces, and perceiv'd him to plot with his Servants and some Bravo's, against this young Gentleman, which cannot be executed without a probability of bringing Capoleon to destruction, Alcimus to Hell, and me into the slanderous mouths of detractors, whose throat is an open sepulchre ; where I should see my Honour unjustly buried. Judge then, Father, if I have not reason to advertise you of this mischief which hangs over the head of Alcimus, that he may get into Harbour, to avoid this Tempest, and slip from the shot of this bended Bowe, and that by forsaking so unjust a Passion, he may save himself from so eminent a destruction.*

In truth Daughter, reply'd Simplicius, you include many vertuous acts in one ; for besides the testimony of your honesty, and your inviolable fidelity to your Spouse, you use a grand and signal prudence, to prevent the many slanders which might succeed so pernicious a design ; and principally you manifest an extream charity towards this wretched offender, who does justly merit to perish in his iniquity: But we ought still to hope well of Divine mercy and a sinner's

ners Conversion, above all when the iniquity is but in its Infancy, whiles the young man is yet within the gate, or *Fairus* his *Tabitha* within the house, without attending *Lazarus* his four days corruption, till an inveterate habit have rendred him incurable. But yet, *continued he*, may I not yet be further instructed (that I may more clearly carry my self in this affair) of some particulars of the unhappy search of this young insolent? I question not but that against the constancy of your honesty, his sighs and tears are but winds and waves spent upon a rock: but how far has his vanity proceeded? has your Husband yet perceived it? or is he yet come to open words, threats, and bravadoes, or only to small suspicions.

*It thank God*, said she, *he is not yet come to the extremities you first specified, but he is upon the essay you last mentioned; for Alcimus his pursuits are so evident, that none, except blind, but must needs remark him; for every evening, under pretences of taking the Air, and managing his Horse (in which, and in his Attendance he has an extream vanity) he has pickt out our Street, which is fair and spacious, for the Theatre of his Exercises*

ercises (shall I say) or Follies, and this to endeavour to draw me to the window, as many other inconsiderate young ones, there to see my face; from the Ice and coldness of which towards him, he hath raised such a flame, as rages with so much more puissance, as it finds in him less resistance; for this Passion is so voluntary an evil, that it torments us no longer than we please, and so no longer than we give it the Sovereignty of our Hearts. In the beginning of these passages, when I had the liberty to go into what parts of the House I pleased, I became one of his beholders, and thereby the innocent cause of his Passion, without giving him any subject for it. Capoleon himself, who took great pleasure in seeing him in these postures, and who in his time has been a good Horseman, used to bring me to see him; but since his Jealousie has confin'd me to a quarter of the House far remote from the street, 'tis in vain for Alcimus to make his passings to and fro; for I am wholly eclipsed from his eyes: But he is of the number of those foolish Lovers, who content themselves with the sight of those Wells, which inclose the Object of their flames; like Elephants, who not daring to swim in a water which has not depth enough to support them, wash them-



themselves by walking along the edge of a River; where they are oft either taken or slain: And I am so afraid, lest this inconsiderate Bird, if it take not heed, be shot by an Arrow feathered from its own wing, or catcht in lime-twigs of its own pitching; for as every man is the Artificer of his own good, so is he of his own bad fortune: I hear the Winds rise, the Waves roll, and the Tempest approach; my Husband, to whom all things bring cause of suspicion, yet knows that I am not at all desirous of the sight of this Cavalier, and is hugely offended that these passages are a common Table-talk amongst the Neighbourhood, amongst whom the *murmur* runs, that he makes all these turns for a Bird that Capoleon keeps engaged, meaning me. May it therefore please you, most holy Father, to do this charitable office to him, my Husband, and my self, to prevent so great a mischief and scandal, by advertising him for the future to leave off this unprofitable pursuit, which can neither be advantageous nor honourable, except he desire to be continually in danger; till perhaps at last, amongst these turns and passages, he may light on one, he neither sought nor thought of, which is that which leads from life to death. I being so close shut up

as

as I am, could not have opportunity to give him any advice of this by any of my Servants, lest they should suspect betwixt us some secret intelligence, and that my Husband, who sets them as so many Spies about me, should not have a pretext to treat me more rigorously; and as I was just going to trust this important Secret to this ancient Lady you see here, (who though my Mother, is still a woman, and my own frailty tells me, how bad a repository our Sex is for such privacies) God inspired me just upon that instant to come to your holy Fatherhood, having seen him part from you; so that for the future, I shall rely upon your prudence and charity, to give a remedy to these threatening Misfortunes.

Daughter (reply'd the good Father Simplicius) since you not only permit, but enjoyn me to open my mouth upon this Subject, for the good and safety of so many Souls, I shall willingly obey you in so just an occasion, which concerns the Glory and Service of God, whom I serve, therefore rely upon me, and I will apply my utmost diligence to cut the thread of his folly; be you only constant, devout, and faithful, and take this Maxime from me, That the best and  
great-

greatest Policy and Invention, is to keep a good Conscience, and to walk uprightly before God ; have a good courage and confidence in the Divine Bounty, and fear not but truth and purity will be your Safe-guard. Whereupon having given her his blessing, he dismiss'd her in peace.

Imagine with your self, whether this subtle woman might not well be compared to a Rower that turns his Bark to the Port he aims at ; whether to all outward appearance, her discarding of *Alcimus*, were not the ruine of her Design. But infinite are the Inventions of the heart, when it is infected with the Poyson of the old Serpent, who was a Murtherer from the beginning, and by whom Sin entred into the World, with Death for its attendant. None make up directly and openly to Iniquity, there must be always some Colour or Leaves to hide it, or else it would appear too openly ; it has always a specious out-side, and though the in-side of the Coin be plain brass, it will be sure to be handsomely plated over. *Vannoza* being parted from Father *Simplicius*, told her Mother, that she had found so much edification



cation in his Remonstrances, and such profit in his Instructions, that for the future he should be her only Confessor ; which pleased her Mother very much, desiring nothing more than the contentment of her Daughter, who in those words only sowed the Seed of a speedy return, to know whether that Match which she had lighted, had given fire to the Train of her wicked Intentions. Mean while, the good Religious Father, hurried on by his zeal, without attending *Alcimus* his coming, whose loss he apprehended, went to visit him in his house, as he did at other times before, as well in quality of a Neighbour, as to cultivate the benevolence of so good a Benefactor to the Fraternity, and to mix a little prudence with his plainness, knowing by common Opinion as well as Experience, that all the words of women are not Oracles : he made private inquiries if it were true that this Gentleman went so in the evening, prancing through the street where *Capoleon's* house was ; which he found to be very true ; and which was more (as every thing gives cause of suspicion in this jealous Nation) that he was much spoken of for his gallantry and brave Behaviour.

H

haviour. Hence the good man conjectured, that *Vannoza's* report was but too true. Therefore being with *Alcimus*, after many Discourses and ordinary Entertainments, he fell, as if by accident, upon the Discourse of Serenades and Gallantries in the Streets, which this young Gentleman ingenuously acknowledged; and withal told him, That to avoid the eyes of so many infamous Courtizans as throng'd the Windows to behold him, he shunned as diligently as was possible the places affected with that accursed Race, for that end passing through the more remote and less frequented ones; confessing further, the pleasure he took in this exercise, in which he drew the Opinions of all Beholders to reckon him for excellent.

But *Father*, said he, do you disapprove of it as sinful? or can this kind of vain-glory, (for that is the worst title it can merit) amount to a heinous offence? For to be seen, taken notice of, praised, esteemed and admired, is a thing very ordinary amongst Academies, which pleasing applause does undeniably tickle the heart through the ear.

Then

Then *Simplicius* thinking he had brought *Alcimus* to the point desired, begun presently to tell him, " That  
" this passing through the streets, whe-  
" ther on foot or horseback, was in  
" it self a thing indifferent; but that in-  
" different actions took the tincture ei-  
" ther of good or evil from the designs  
" and determinations which were  
" intermixt with them; for there is no-  
" thing so good but may be corrupted  
" by a malignant spirit, and from which,  
" like a spider, it may not suck poison.  
" Nor any thing so evil from which  
" a well-disposed spirit may not draw  
" some advantage. That feasts, ban-  
" quets, assemblies, dancing, honest  
" plays and recreations, habits, and such  
" like, were of this nature, and were  
" neither to be praised or condemned, but  
" according to the usage or abuse, the mo-  
" deration or excess of those that use  
" them: But that humane nature and  
" inclinations were so inclined and bent  
" towards the vanities of youth, that as  
" if our very touch were infectious, we  
" are apt to corrupt the very best things  
" by handling, much more indifferent  
" ones. So wine and meats, which are



"given to sustain the body, serve for  
 "objects of daintiness to one, drunken-  
 "ness to another, and gluttony to o-  
 "thers, and amongst assemblies to bind  
 "the amity of the company, and con-  
 "firm their friendship, which conserve  
 "the union of all Societies: Many others  
 "are led by irregular affections, from  
 "whence arise many scandalous actions:  
 "And further, that these passings and  
 "repassings through the streets with so  
 "great attendance, such pomp, splendor  
 "and sumptuousness could not well be  
 "void, not only of excess, but of many  
 "dangers of taking or being caught, the  
 "world is every way so full of snares:  
 "For as the Peacocks in setting up their  
 "plumes, do thereby excite the females  
 "to pleasure, so men when they make  
 "so splendid an appearance, are the  
 "cause of many inconsiderable Womens  
 "sinning in wanton thoughts or un-  
 "chaste desires: and what do you think  
 "(continued he) men are apt to say when  
 "they see a young Gallant, handsome,  
 "brave, well habited, and advantage-  
 "ously mounted, making turns and re-  
 "turns in a street, but that he has either  
 "love or design upon some object there;  
 whence

" whence proceed murmures, curious  
 " inquiries, hard speeches and scandals :  
 " And if the object be unlawful to be  
 " desired, then the Woman is persecu-  
 " ted with infamy, the Husband rackt  
 " with jealousy, till he breathe out no-  
 " thing but fury and revenge ; for how  
 " can he otherwise contain himself, who  
 " sees his wife courted before his face,  
 " and himself thereby subjected to the  
 " reproaches of the world, and laugh-  
 " ter of the people : From this source  
 " spring great and dangerous accidents,  
 " which it is more easie to avoid then  
 " remedy, when arrived.

And afterwards taking his opportunity he proceeded thus,

" It is not without some cause ;  
 " Seigneur Alcimus, that I make you this  
 " discourse, for I have from good hands re-  
 " ceived a bad report of you, and I assure  
 " you I could never have thought or belie-  
 " ved, that a soul so seemingly fair as yours,  
 " would by the easie way of deceiving men,  
 " pass so unworthily to the dangerous one of  
 " offending God : but deceive not your self,  
 " for none can mock God with impunity, if  
 " he withhold his vengeance, it is but to re-  
 " double his stroke. I should be a traitor

'not only to the obligations I have to your  
 'amity and to the diligent care I ought  
 'to have of your safety and salvation, and  
 'my own, but also to the Master whom I  
 'serve, if I did not advertise and admo-  
 'nisk you of your danger of both temporal  
 'and eternal destruction: the sword of di-  
 'vine vengeance hangs over your head,  
 'and like that of Damocles, but in a slen-  
 'der thread: Both God and Man have  
 'bent their bows, and made ready both ar-  
 'rows of fire and death against you, ex-  
 'cept you avoid the blow by repentance,  
 'and arm your self by a serious penitence:  
 'all things conspire against you whilst you  
 'continue in your wickedness, unless you  
 'turn from your evil way, I cannot say  
 'within forty days, which was the space  
 'that Jonas allotted Niniveh, but within  
 'a far shorter term: Think no longer to  
 'impose upon me by feigned confessions,  
 'for God will one day lay open your dissi-  
 'mulations and my intentions, when he  
 'shall discover what is hidden in the heart,  
 'and shall open the secrets of dark-  
 'ness.

If ever man were surprized or asto-  
 nish'd, it was *Alcimus*, who seeing his  
 innocence burthened with a Crime  
 which



which the other did not name, nor he imagine, did at once change colour an hundred times; and these alterations, caused by his sincerity and ingenuity, were by *Simplicius*, who stedfastly regarded him, taken for the effects of guilt, and remorse of Conscience; and therefore said, *Take Courage, Seigneur Alcimus, all will be well, that skarlet of your blushes does elevate my hopes, and makes me attend your ingenuous and free Confession.* *Alcimus*, who felt his Conscience clogged with nothing but the deteinure of his Church-Revenues, of which we have amply treated in the beginning of this Narrative, did like those that are struck, presently lay his hand on the bruised spot, where he felt the pain. And after calling to mind how he had often conferred about this Affair with this good Father, who had found him certain Expedients, if not to remove the sting from his Conscience, yet at least to lay the pain asleep, till he had found an Expedient to assure these Benefices to his Family.

“My good Father (*said he*) as amongst  
 “the Bees, she that makes the Honey  
 “stings most severely, so now this Af-  
 H 4 “fault

"fault is the more insupportable from  
 "that mouth which hath hitherto distil-  
 "led unto me nothing but sweets and  
 "Consolations; God is my witness, that  
 "I have never concealed any thing from  
 "you, at the Tribunal where accusing  
 "ones self is the best excuse; and if you  
 "have not known any thing of me there,  
 "it must be because I am ignorant of it  
 "my self. It is true, I dare not reckon  
 "my self for an extraordinary good  
 "man; for if I should justifie my self,  
 "my own mouth would condemn me;  
 "and if I have offended God, and sinned  
 "against him, it is, that he may be ju-  
 "stified in his saying, and what he judg-  
 "eth: I confess, I was born in iniquity,  
 "and in sin did my Mother conceive  
 "me; but yet I have ever loved the  
 "truth, by and through which I have  
 "accused my self of the most hidden  
 "faults I could remarque, and without  
 "fraud or mincing, I have freely disco-  
 "ver'd my secrets to you; but if God  
 "have by some extraordinary means re-  
 "vealed any to you, that have slipt out  
 "of my remembrance, tell it me, and  
 "reprove me in the spirit of meekness  
 "and gentleness, and I am ready to a-  
 "mend

"mend it; for I every day heartily be-  
 "seech God (with the Royal Prophet)  
 "to cleanse me from my secret faults, and  
 "from those sins which I may be guilty  
 "of, by the participation of those of o-  
 "thers. At this present, I can boldly  
 "say, that nothing lies heavy on my  
 "heart, but the enjoyment of these  
 "Church Benefices, without intention  
 "of being a Church-man; but they be-  
 "ing of that nature, that they may be  
 "possessed by a Secular person, and I be-  
 "ing unmarried, and not able to quit  
 "them absolutely, without breach of  
 "that respect which I owe to my Parents,  
 "I think I hold them by no such unjust  
 "Title; add to this the many consolati-  
 "ons I have received from you, when I  
 "have revealed to you the causes of my  
 "Scruples; and yet I am ready at the  
 "disposition of those from whom I hold  
 "what I have, to do any thing that shall  
 "be adjudged fitting by any sober and  
 "grave Persons.

*Simplicius* thinking that *Alcimus*  
 would dextrously thus have warded the  
 blow, and changed his purpose, to avoid  
 answering to that which he thought he  
 had plainly enough proposed.

, No



No, no, said he, Seigneur Alcimus, you must not thus think to escape me, I have fig-leaves in my hands to prevent the glidings of the Snake ; I should be very indiscreet to speak in this extravagant manner of that which we have so often discoursed of before, and which puts me to as much trouble as your self, since the Confessor and Penitent are both fastened with the same Chain ; there is another far different Mystery, a Mystery of Iniquity which you have not yet discovered, and which is come to my knowledge by a way which you would scarce ever divine ; and assure your self it will be to your good to make a right use of my Remonstrance, and to the discharge of my Soul if you reject it : what I say may serve you for correction, if you take it as you ought, and for advertisement, though you have no desire to profit by it : Now you must know, there is a grand difference, betwixt the Laws positive and common, and those that are Divine ; for as men have made the Laws positive, so may they dispense with them ; but for Divine Ordinances, they are indispensable, and whoever seeks excuses to palliate iniquity, doubles the Crime, and is doubly culpable. For Example, as to the use of Ecclesiastical goods, the Holy Father, who

is

is Supreme and Sovereign Disposer of them, may favour those with them, whom he judges fit and deserving; but there is no earthly Authority that can dispense with these Divine Commandments, Thou shalt not kill: Thou shalt not steal: Thou shalt not commit adultery.

This the good man spake confusedly, that he might not suddenly touch the sore of him, whom he thought wounded. To this *Alcimus* reply'd:

'Father, If I were as innocent upon  
'the *Hypothesis*, which you have made  
'touching the positive Right, as upon  
'the three last Articles of the Divine,  
'which you mentioned, my Soul would  
'enjoy a profound peace, and I should  
'have but little cause to doubt of Di-  
'vine Grace: For, as for Murther, my  
'hands are very clear from blood, and I  
'desire not the death of any man. As  
'for other Men's Goods, I am so far from  
'having my hands sullied with them, or  
'my desires therewith touched, that  
'those which I already possess, lie some-  
'somewhat too heavy on me. And as for  
'the Wife of another, God preserve me  
'from desiring her, since I never cast my  
'eyes upon any lawful Subject, which I  
would

would be willing to take to my self;  
 and this is the only point of difference  
 that ever happens betwixt me and my  
 Parents, who desire nothing so much as  
 to see me married; nor is there any  
 thing I fly from more, being more de-  
 sirous of the benefit of the Field, than  
 the confinement of the Cage: And my  
 Soul being thus estranged, even from  
 honest and lawful affections, what is it  
 from unjust and unlawful ones? For,  
 besides my aversion from all Women in  
 general, I have a particular abhorrency  
 against the worser sort of them; and as  
 for those that are engaged in Marriage,  
 I cannot have the confidence so much as  
 to look on them, for fear, not only of  
 the secret adultery of a wanton look,  
 but of violating so holy a Sacrament,  
 which is the most Sacred Bond of Hu-  
 mane Society.

O Adam, *where art thou?* cryed *Simplicius* (thinking that these fair words were only designed as a Looking-Glass moved against the Sun, to cast the Rayes in his eyes) *What Seigneur Alcimus, think you thus to lead an old Man by the Nose, who though he may come short of you in quick wit and fancy, is as much beyond you*



*you in Experience? Once more, Where art thou Adam? Do you think thus to hide your nakedness from my sight with Fig-leaves? I may justly threaten you, if you persevere in this course, to shew your impiety to the people, and cast your shame in your own face: conceal not your self so vainly therefore, O Infant of my Soul; Prevaricator of the Laws of God: Look back into your own heart, and retake your former Virtue; fall again to your former good Works, and by a sound Repentance, regain your lost Robe of Innocence: Return, O Shunamite return. Come back thou Prodigal to thy Fathers house, whilst his arms are yet open to receive thee, and the acceptable day of Salvation is yet in the dawning: O fly and meet the beauteous Orient of the Sun of Mercy, which if once declined, can never be regained; and then it will be too late to cast off the works of darkness, when the whole Armour of Light is got beyond your reach.*

*Alcimus* more astonisht then before, knew not what to answer to this discourse so full of obscurity, the words of which were as so many *Ænigma's*.  
“Good Father (*reply'd he*) speak more plainly that I may understand and answer

'swer you, for how long will you hold  
 'me in suspense? tell me but my of-  
 'fence and I am ready for the chastise-  
 'ment; and may all the arrows of hea-  
 'ven's vengeance make a butt of my  
 'head, if I know my self guilty of  
 'more then I have already confest to  
 'you: Have I committed murther,  
 'theft, or adultery? I speak not of ei-  
 'ther of the two first (*replied* Simplicius)  
 'us) nor of the effects of the third, but  
 'who knows not that as in good deeds  
 'God accepts the will for the deed, so  
 'evils but designed by a determined re-  
 'solution, are as much as executed be-  
 'fore him, since we have to do with a  
 'God who searcheth the hearts and try-  
 'eth the reins; before whom all things  
 'are open, and nothing hid, who seeth  
 'our thoughts afar off, and understand-  
 'eth our designs before they be disclo-  
 'sed: he will not hold him innocent, who  
 'performs not an evil if he have but  
 'once designed it; for his own mouth  
 'hath declared, that he who looks up-  
 'on his neighbour's wife with a lustful  
 'eye, hath committed Adultery with her  
 'in his heart already: And to what  
 'serve all your serenades, your pran-  
 'cings,

'cings, carreers, turns and returns (it  
'being the property of evil to have a  
'circular motion) your amorous looks  
'and glances, and other such like acti-  
'ons which are daily remarkable in your  
'deportment, the eye of the world  
'which you think bleared, is far more  
'piercing then you imagine; yet we  
'have it from good authority how mali-  
'cious it is withall;

*Our sinful Parents did us breed,  
We them in wickedness exceed;  
Our children will more Vices love,  
And theirs will worse then Vipers  
prove:*

*Thus Ages change, thus the World worse  
does grow,  
Till he that made both, both doth over-  
throw.*

'The world has as much advantage of  
'you in craft as age: It is hard for you,  
'though never so subtle, to charm the  
'sight of this many-eyed *Argus*: If the  
'malicious oft see (by false conjectures)  
'the things that are not, how much  
'more easily will they see visible, yea  
'palpable



palpable ones: believe me, your fire  
 cannot burn without some smoke, and  
 who can keep a fire in his breast, and  
 conceal all the sparks from the sight of  
 the world: So many corvets and gal-  
 lantries are not made without some  
 design, some unhappy one, which per-  
 haps, unless you take heed of your  
 self, will envelope you in grand dis-  
 asters, and though your designs may  
 be built up to their full perfection,  
 will at last intomb you in your own  
 ruins. I speak this without any other  
 interest than the desire of your good,  
 and fear of your misfortune; I should  
 not love, you if I should dissemble that  
 which would be so prejudicial to you;  
 friendship and flattery are two distinct  
 things, too remote to be comprehended  
 in the circumference of one breast: Fi-  
 nally, return unto your self, and turn  
 from what is bad, cease from what is  
 evil, and practice what is good: God  
 has given you too good talents both  
 of wit and body, to be miserably im-  
 ployed, as upon the search of what is  
 forbidden by the giver, and the posses-  
 sion of which cannot be but pernicious  
 to you. Pardon me if by this touch of  
 my

‘my lancet, I have opened the impost-  
 ‘hume, which might else prove mortal,  
 ‘in respect not only of a temporal life,  
 ‘but also of an eternal one, and take  
 ‘these remonstrances of coming origi-  
 ‘nally from a heart which makes its  
 ‘own safety a partaker in yours.

This oblique way of speaking plunged  
*Alcimus* in a greater trouble then be-  
 fore; and not able to divine who it was  
 that had given him so charitable an ad-  
 monition by the means of this good Fa-  
 ther, whom he greatly honoured and  
 esteemed, as a faithful servant to God,  
 as well as a friend to him, he begun to  
 call heaven and earth to his party, and  
 firmly to defend his own innocence; but  
 the more he strove to perswade *Sim-  
 plicius* that the report he had heard was  
 false, the more did he believe it true:  
 which brought him to such profound  
 oaths and imprecations, as the ears of  
 this Religious Father could not endure,  
 they approached so near (as he  
 thought) to blasphemy; upon which  
 he said,

‘And think you, *Alcimus*, that adul-  
 ‘tery is a crime to be purged by oaths,  
 ‘or that the crime of perjury (as two  
 I pellets)

pellets) can drive away and clear you  
 of that of Sacrilege? if this were ad-  
 mitted, the most wicked villains would  
 soon be discharged of their crimes,  
 and the accused would quickly be set  
 free: But I see how the case stands,  
 and that you who have not had con-  
 fidence in me in a sacred Tribunal,  
 where my life is bound up with my fi-  
 delity, will be much further from re-  
 vealing your secrets to me now, when  
 we are but upon the terms of ordinary  
 discourse; remember only this, That  
 it is as easie to beguile man, as impos-  
 sible to deceive God; and he who  
 strives to do either, does fool himself  
 in the first place, and then, as the  
 wise man saith, *Who will not deride the*  
*charmer that is bitten by his own Ser-*  
*pent?*

Father, (*replied Alcimus*) I know  
 you speak all this but to essay the pa-  
 tience of your Penitent, and I wish  
 that heaven may never pardon it, but  
 contrarily invent some unheard of pu-  
 nishment for me, showring down all  
 its Anathema's upon my head, if I have  
 knowingly concealed any thing from  
 you, which I thought my self bound in  
 con-



‘conscience to discover, or the conceal-  
‘ment of which might in the least ren-  
‘der me culpable; God preserve me  
‘from so double, deceitful and sacrile-  
‘gious a thought, and I do solemnly  
‘assure you, by whatever is most sacred  
‘in earth or heaven, that I have no de-  
‘sign upon any Woman whatsoever,  
‘much less upon the Wife of another  
‘man. All that I can say is, that this  
‘must either be jealousy, which often  
‘sees that which is not, or calumny,  
‘that has contrived this accusation a-  
‘gainst me, and with which I see your  
‘spirit so prepossessed, that unless it please  
‘God to interpose his hand, I know not  
‘how you will ever be disabused: I  
‘know the respect I owe to your cha-  
‘racter, and how much I am obliged  
‘to the wholesome remonstrances that  
‘proceed from your Fatherhood, and  
‘whatever you shall please to say or do  
‘to me, shall find a ready observance  
‘from me, knowing what ascendant  
‘both our spiritual and temporal Fa-  
‘thers ought to have over us: I shall  
‘only patiently attend, till time (which  
‘is the Father of Truth) bring forth  
‘light out of darkness, and witness my

'sincerity and integrity to the world; I  
 'confess my self a grievous sinner before  
 'God, but not to be ranged amongst A-  
 'dulterers, Lyars, and Sacrilegious:  
 'and if ever you have thought me wor-  
 'thy either of your belief or friendship,  
 'you will clear your self of this Opi-  
 'nion.

*Simplicius*, who believed that this fair  
 Language resembled those delicate Vi-  
 ands, which turn either into exquisite  
 nourishment, or extreme putrefaction,  
 thinking that this young man so fallen  
 into, and strengthened in iniquity, that  
 it was impossible to draw him to an ac-  
 knowledgment of it, having briefly  
 declared to him the desperate condition  
 (as he thought) his Soul stood in, and  
 that he was upon the brink of destru-  
 ction, desired him for the future to pro-  
 vide himself of another Guide to accom-  
 pany him in so perillous a Voyage; for  
 him, he was resolved to save himself, and  
 so quitted himself of his Office: After  
 having given him this charitable ad-  
 vice, That if he left not his former Cour-  
 ses and Gallantries, accompanied with his  
 too evident sollicitations of a Lady of Ho-  
 nour and Quality, he would find him-  
 self

self into the Grave, when he thought himself furthest from it; not in the midst, but even upon the point of his best days, by an accident, as miserable as unsuspected: And thereupon left him, without suffering *Alcimus* his instant entreaties to extract from him a more particular declaration. This Gentleman remained in no little confusion of thoughts; for though fear (the ordinary tormentor of the guilty) changed not his courage; yet the apprehensions of death (so natural to all men) and that too of a sudden and unprovided one, did nearly touch his spirit joining to this his just curiosity, to know who could thus have seasoned the belief of this good Father, with so false a calumny: he passed all the night without closing his eyes, and in strange interior convulsions, agitated with a continual remorse that he had not yet abandoned the Church-revenues, which he detained and spent so unjustly. 'Perhaps (*said he within himself*) this 'imaginary adultery which I never 'thought of, serves for a colour to 'that true one which I daily commit; 'adulterating, that is to say, abusing  
I 3 'the



'the goods of the Spouse of the Son of  
 'God; applying to profane uses and  
 'ornaments, what ought only to be im-  
 'ployed in pious and holy functions:  
 'The height of riches and wisdom of  
 'God is extream, his Judgments in-  
 'comprehensible, and his ways inscru-  
 'table: How many malefactors have we  
 'seen dragged to punishment for crimes  
 'which they never acted, and yet had  
 'other-ways merited death, for more  
 'black and wicked Villanies, which had  
 'been hid till revealed by their own dis-  
 'covery. Sure God is just, and his Judg-  
 'ment is right, and he knows both how  
 'and why he punisheth.

*Who can the Sun of darkness blame,  
 Or who 'gainst God complaints can frame?  
 Or say his Judgments are not right,  
 Who's of Justice made up as t'other is of  
 light.*

The Sun had scarce restored his face  
 all crowned with Rayes, to our Horizon,  
 when *Alcimus*, who had never closed his  
 eye-lids, but tormented with divers fan-  
 cies, leapt from his bed, whose Feathers  
 were more pungent than so many  
 Thorns;

Thorns, not able to find rest till he had reduced his Soul to its Centre, that is to God, who is it's true place, and his Grace, the Tabernacle of the God of *Jacob*, he went streight-away to Father *Simplicius*, to be cleared of all these *Ænigmas*, which had overwhelmed him with so many inquietudes: *Simplicius* suffered himself to be long press'd, and intreated before he would grant him audience; but the double force of obedience and condescension, render'd exorable the charity which animated him. *Alvinius* having declared to him the torment in which he had left him, and the inquietudes which had robb'd him of that nights sleep.

*I question it not (reply'd Simplicius) for a bad Conscience is an executioner to him that has not quite lost the sence of his Crime. It is a good sign when one awakes from a lethargick slumber; this gives some appearance of recovery; but when one continues sleeping in the Regions of the shadow of death, 'tis a sign that the enemy of our Salvation prevails against Grace. God be praised, who by the healing Eye-salve of my Remonstrance, hath restored you your sight, and*  
 I 4 *made*

made you see the deplorable and dangerous state in which you before did sleep so supinely. Be of good courage, you shall not die but live, to sing eternally the marvellous operations of divine Mercy.

‘My dear Father (reply’d Alcimus) I am  
 ‘now blinder than ever, and more igno-  
 ‘rant, of what (as I am your spiritual  
 ‘Son) I suppose you ought to tell me  
 ‘more plainly; ’cause that I may see, (as  
 ‘the blind man said to our Saviour) for  
 ‘certainly however it be, you ought  
 ‘more plainly to lay open to me the par-  
 ‘ticulars of this report, that if it be true,  
 ‘I may say as David did to Nathan, *I*  
 ‘*have sinned*; or if it be otherwise, with  
 ‘Joseph falsely accused, and unjustly im-  
 ‘prisoned, I am innocent of what is laid  
 ‘to my charge.

Seigneur Alcimus (said Simplicius) pray  
 speak no more of your innocence, being so  
 notoriously convinced; otherwise you will  
 make me believe you are one of those whom  
 Solomon speaks of, who think themselves  
 clean and pure, and yet are filled with filth  
 and iniquity. If the Infant but one day old  
 is not exempt from sin (as the Scripture tell-  
 us) one of your age, accomplishments, and  
 liber-



liberty, that is free and dis-intangled from all sorts of love both lawful and unlawful, may well be accounted

A Bird as rare,  
As black Swans are.

*But think not to feed me now as yesterday you did with aery words, for I have more serious affairs to look after, and which do more justly merit the time which we imploy here in cajolleries and vain contestations: I have have said enough to you, therefore as Joshua said to Achan, Give glory to God in confessing your fault, and reconciling your self by a true Repentance, to him whom you have so grievously offended. I know how unserviceable I am to you in any Function but this, and you may find Companions enough in the World amongst whom to ease your itch of talking, without troubling the repose and silence of a Cloister with the same: Father, (replied Alcimus) the giving glory to God by a true Confession, is the sole scope of my intention; for I see well the little credit which my words can obtain, if not supported by this prop of Penitence, and mixed with a Sacrament, the profaning of which by a Lye merits no less the eternal Damnation; for*  
which

*which cause I am more firmly resolved than ever to disburthen my Soul to you in a sincere and hearty Confession.*

*Simplicius* knowing that there are twelve hours in the day, and that the Sinner ought to be seiz'd on in the critical minute, without further delay accepted this condition, thinking this the only means to withdraw this Soul from the jaws of the infernal Wolf, and from the open Gates of eternal perdition: At this Sacred Tribunal, from whence Lyes are banish'd under so severe Penalties, the innocent *Alcimus* discovered the secrets of his heart to his Ghostly Father, who yet took all this for nought but artifices; wherefore after many menaces of the wrath of God, if he remained obstinate in his will, and after having pressed home to him this Sentence of *Tertullian*, *If thou hidest thy self in Confession here, thou shalt be hid in the eternal Dungeons hereafter.*

*Alcimus* answered, *Holy Father, if the gaping jaws of Hell were now ready to receive me, and all its dismal Inhabitants fitted to receive me, I am able to say no more than I have done, I only desire this favour (which those that like you do manage*

nage and direct our Consciences, ought not to deny to the most miserable) that you would please to endeavour to supply by your Interrogatories, what you think wanting in my Confession. David could not have forgot his Murther and Adultery, yet he remain'd a whole year without consideration or discovery of it; till the Propbet laying his hand upon the sore, presently made him feel the smart, and look out for a remedy.

‘Certainly (reply’d *Simplicius*) I may answer you as *St. Ambrose* did *Theodosius*, who alledged this Example, That you that have followed him in his sin, if not in effect, yet at least in intention (which is the same Crime in the sight of God) should likewise answer him in repentance.

And you, Father (answered *Alcimus*) be pleas’d to follow *Nathan’s* steps, in drawing this thorn gently out of my heart.

*Simplicius* thinking at this word that he had won the Town, without losing time, and designing to accommodate himself to this tender spirit, which he thought to be sick of the most dangerous of all Feavers, which is that of Love; after having by many circumlocutions imitated the Chyrurgion, who seeming only to anoint with Cotton dipt in Oyl, the



the aposthumed breast of a delicate Lady, does dextrously open it with a hidden Lancet ; so he by degrees at last brought *Alcimus* upon the point of his evening airings and motions on Horseback ; all which *Alcimus* confessed, exaggerating (like a true Penitent) the excess and superfluity of his Habits and Attendance, the pleasure he took in hearing the praises and applauses of those that beheld him , and the extreme vanity with which his Soul was this way swelled. Thence *Simplicius* proceeded to the street where *Capoleon* lived, a Gentleman for Estate and Quality ; well known throughout the whole City ; asking him, why he went there so often , and made a longer stay there than any where else ; particularly before that house ?

At this word *Alcimus* perceived the subject of this long Discourse, and answered briskly,

*Certainly, Father, we are as much deceiv'd in what we see through jealous eyes, as through a false Prospective.*

Upon which *Simplicius* recounted to him that which (else he thought) all the Town talked and took notice of, the jealousie

lousie of *Capoleon*, the violence of which had made him become a common Proverb. *And is not this* (said he) *a just cause of Jealousie to a man of his age, who is Husband to a young and fair Lady, though certainly as virtuous as beautiful, to see one so openly seek her, to court and caress her by words, and actions, glances and countenances which are neither just nor honest?*

‘This is the property of the jealous  
‘(*said Alcimus*) to believe that all things  
‘conspire the ruine of their Honour: the  
‘Days, the Nights, the Stars, the Ele-  
‘ments, the very Animals are suspected by  
‘them, much more reasonable Creatures;  
they fear where there is not the least sub-  
‘ject of suspicion, the Shadows to them are  
‘Substances, & their vain Suspicions pal-  
‘pable Convictions, and their false ima-  
‘ginations evident and undoubted Veri-  
‘ties: But be pleased to tell me (*Reve-  
‘rend Father*) of whom in particular  
‘*Capoleon* is jealous; for there is no ap-  
‘pearance it should be of me, who know  
‘his Wife so little, that I should not di-  
‘stinguish her amongst a Troop of others.  
‘I have seen her amongst other young  
‘Ladies before she was made his; but be-  
‘held her only as an Object which never  
‘obliged me to a particular regard: I  
‘think

'think I have seen her too amongst other  
 'women since her Marriage, whilst she  
 'appeared in Companies; but since her  
 'Husband has given her *Angelica's* Ring,  
 'and by a streit Imprisonment has ren-  
 'dred her invisible, even to the Eyes of  
 'Heaven, certainly I must have more  
 'than a *Lynx* his sight, to penetrate those  
 'Walls which inclose her: If the good  
 'Mans Feaver burn only on this side, it is  
 'very easie to be healed.

Here *Simplicius* believing that *Alci-*  
*mus* still persisted in his dissimulation, lift-  
 ing up his voice with a more strong and  
 piercing Tone than formerly, with a vi-  
 olent impetuosity, vehemence of spirit,  
 he said,

*Do you consider what it is you do, or that*  
*you stand in the presence of an Almighty God?*  
*Or have you ever read or heard of the ter-*  
*rible Judgment that light upon Ananias and*  
*Saphira; it is not now a mortal man, but an*  
*Eternal God that you impose upon: Where-*  
*upon he began to use the Word, as the*  
*Apostle saith, In season, and out of season,*  
*with opportunity, and even with importunity,*  
*to reprove, pray, conjure, to cry in all pati-*  
*ence and soundness of Doctrine: Have you*  
*forgot (said he) that the excuse of Adam,*  
*and that of Cain, were worse than their*  
*faults?*



faults? or that the Royal Prophet begged of God to set a watch before the door of his lips, lest he offended with his tongue, in seeking excuses or specious pretences, to palliate or extenuate his iniquity? for when once it is come to this point (from which God preserve you) to sin not only with impunity, but therefore to think they do it with Reason, then is one arrived to the highest pitch of wickedness; and if this be your case, it is no better than desperate and deplorable.

By this I understand (reply'd Alcimus) that Capoleon is jealous of me, thinking that my passages and managements in his street, and sometimes before his Gate, are Incense and Perfumes which I offer to that Idol, which ought to be adored by none but himself. O God! was ever seen such a profound dissimulation? I can affirm, that there is no person, I will not say, in that Quarter, but even in the whole Town, that has so much applauded me upon this subject as himself, nor any that has so much puffed up my fancy thereby. To whom hereafter shall we trust? since by flatteries and caresses one is so basely deceived? Certainly, the Wise man spoke with much reason, when he said, My Son, those that feed thee with fair speeches and artificial pray-

prayſes, are thoſe that do decline or would ſeducer thee: *But this man has given me as juſt cauſe for the future to diſtruſt him, as his was unjuſt for ſuſpecting me, who had never the leaſt thought of attempting the Honour of his Wife, whom I hold to be as virtuous as fair: And if my judgment fail me not, worthy of a better chance than falling into his cruel hands.*

*My dear Father (continued he) I give you my humbleſt thanks for your charitable admonition, and promiſe you for the future to ſtand upon my guard, and to cauſe (without prejudice to my Honour) that he ſhall loſe his evil opinion of me.*

*Simplicius then ſeeing that the Maſque was taken off, and that it was now time to ſpeak plainly, proteſted to him (as the truth was) that Capoleon had never ſpoke word to him of this Affair, but that he had learnt it from a pious Soul (for ſuch he eſteemed Vannoza to be) and one deſirous both of his temporal and eternal welfare.*

*Father (ſaid Alcimus) It is a thing ſo ſhameful to a jealous Husband to diſcover his own baſeneſs, that I believe Capoleon would not make you this report himſelf; but has for that purpoſe made uſe of a third perſon, who under the pretext of Piety (a vir-*  
*tue,*

*me, which opens the ears and hearts of Religious Souls ) has informed you of this false relation, to the prejudice of Truth, and the sincerity of my own Conscience : I stand here in the presence of God, and in a place where I had rather die, than be like Ananias ; but I do assure you, and sacredly affirm upon the salvation of my Soul ( which I value as a good Christian ought ) that I never had any adulterous design upon the Wife of Capoleon ; and of this you may assure this charitable Soul ; and withal (lest I should leave any of my Honour disadvantageously engaged) that if I were as well assured of my Salvation, and as little afraid of the Divine Justice, as I am of the weak efforts of the jealous-pated Capoleon, I might well put myself into the number of the Elect ; and I fear not, but by Gods assistance, to shelter myself, not only from his menaces, but also from the wicked and pernicious effects of his unjust and vain suspicion ; I would gladly love him, because God has commanded it, but will also endeavour to save myself from the surprize of so treacherous an Enemy.*

*Simplicius* judging by these words of this Gentleman, whose heart he had long known the very secrets of, that he spoke the real truth, and that with an unfeign-



ed Charity he accused himself of that in which he found himself innocent; would insist no longer upon that subject, for fear of drawing blood from the nipple or the nose, by too much sucking the one, or wringing the other, and imagining that *Vannoza* had discovered to him the real Jealousy of her Husband, founded upon the false opinion of *Alcimus* his pursuits, he contented himself with what his Penitent had already discover'd; but to prevent all future mishaps, and to pluck up by the roots the hatred from his heart which he had conceived against *Capoleon*, whom he had already named his Enemy, (a word of war and defiance in this spleenatique Country) he again protested to him, that *Capoleon* neither by himself nor Deputy had given him this advertisement, or made these menaces, but that it was a religious and timorous Soul, which perhaps had too far exaggerated the matter, and according to the Proverb, had painted the Lyon fiercer than he was; that he desired him not to look upon *Capoleon* with the worse eye for this, nor to do any thing, further to promote his Malady, which was of the nature of those artificial Fires, which every thing would

would nourish; but nothing extinguish: That he ought to have compassion of such infirmities of spirit, according to the Apostles advice, who would that Spiritual Persons, and those who are fortified within, should bear with greater fortitude and patience the faults and insolencies of the weak, to accomplish the Law, which would that we should bear with one another's infirmities: Adding, that the only remedy he perceived for this misunderstanding, was to abstain for the future from these passes in the Street, at least till time with his insensible Sponge had effaced from the spirit of this offended Husband the impressions which his evil humour might perhaps have engraved there, it being no part of a prudent man to exasperate the Wasp, or to provoke the Bee; which last though naturally of a sweet and gentle temper, as being born and bred amongst Honey, knew well enough how to manage its Sting to defend its Comb: And further, That a true Penitent was not only oblig'd to part from the Territories, but from the Confines of Evil; for to what purpose is it to quit the unfortunate City of Iniquity, and take up Quarters in the Suburbs?

I mean within those of the occasions of Evil, to fly to *Zoar* and look back to *Sodom*? It is not enough for the true *Nazarites* to drink no Wine nor strong Drink, unless they also abstain too from the very Grape, lest the taste of the one breed a desire of the other. With these Reasons *Simplicius* strengthened his Remonstrances, without assuming the power of commanding, but certainly with Counsel accompanied with the Spirit of God, he advis'd *Alcimus* to turn away his course from the frequentation

*Of those so dreadful Rocks and Shelves,  
Where multitudes had split themselves.*

*Alcimus* found it very difficult to submit to these Injunctions, alledging that the Laws of Cloisters and those of the World were very far different; that the one prescribed to honour a blind submission, and a renunciation of all Earthly enjoyments, but that in the World it was one of the greatest marks of Infamy to receive Laws from the will of the Enemy; and that



*Couragious souls, like an unshaken Rock  
Undauntedly should brave the rudest shoock.  
Nothing's more base than to bad men to yield,  
Or to their proud attempts to quit the field.*

Hereby *Simplicius* perceiving that this was a spark of that hidden fire which would not suddainly be extinguish, *Seigneur Alcimus* (said he) if you find this remedy too difficult, you will constrain me to say, that you chain your self to the Bank of Iniquity, and tug at the oar of violence, and then feign obstacles for your obeying of wholesome Precepts. Remember *Saul's* malediction for disobeying *Samuel*; 't's a Crime, to disbelieve, but a kind of Witchcraft to disobey; to speak plainly, you would hereby perswade me to that which I am unwilling to believe, and under pretext of opposing your wrath to the hatred of the Husband, make me suspect a secret affection for the Wife:  
For,

Who often'th saith I hate, does prove  
Most commonly deepest in Love.

Moreover, you are bound in Conscience to give no occasion of offence or scandal in your departments; for if the great Apostle declare,

clare, that he would eat no flesh so long as he lived, rather than by eating to offend the weakest of his Brethren; How much more ought you to avoid the Actions and Occasions which might give suspicion of the works of the flesh, unjustly desired or pursued after? And if the same Apostle would not that the least mention of Fornication should be made amongst Christians, how much more odious and detestable ought Adultery to be, either in action or affection?

Father (said Alcimus) your discourses are backt with Reason, and speak you both a Christian and Religious Person; but be pleas'd to consider, that I am not of your Religious Orders, but yet a Christian like you, although a secular and mundain one; and though there be no more agreement betwixt the rules of Piety and those of the World, than betwixt light and darkness, the Ark and Dagon, or God and Mammon, yet are we obliged in performing the one, not to omit the other, if we intend to preserve our Reputation, without which we render our selves the reproach of the World, and the most abject dregs or scum of the People. Consider that I am now a Sword-man, and that formerly studying Cases of Conscience, I have learnt  
that

that when an Enemy shall attack me, I am not bound to fly, and save my life with the loss of my Honour; and though the Evangelical precept of turning the other cheek to him that smites him on the one, extend its self to secular persons as well as regular, yet we see it otherwise practised by both: Our blessed Saviour asked that Wretch who shamefully struck him, Why he did so? and though he did not call Legions of Angels to his succour, or employed Thunder and Tempests to revenge such injuries (as he might have done) yet did he mix this point of severity amongst his admirable meekness, and incomparable humility. If Capoleon attack me, I think it will be lawful to resist him, and perhaps with the same weapons I shall turn the mischief upon him, which he designed for me, and confound this Conjuror with his own Devil; for I am resolved not to suffer myself to be assassinated by his treacherous hands.

Here *Simplicius* interrupted this Discourse, fearing that if he let *Alcimus* proceed, he would excite that choler in himself which he should be ill troubled to allay, and perhaps according to the promptitude of his youthful inclination, proceed at last from words to execution: He



therefore smooth'd and flatter'd this generous courage, protesting (indeed too truly) *Capoleons* innocence, and that the report which had been made him, might perhaps be false (too truly false) but that this his Paternal zeal and care made him not only worthy of Pardon, but of Praise and Affection; saying, O *Alcimus*, *Alcimus*, you know not what it is to be a Father, a spiritual Father, had you but experimented how the bowels of the Soul yern after the Infants of the Spirit, you might be capable to judge of that ardour which made those words boyl over from the mouths of Moles and St. Paul, when they desired to be accursed for the good of their dear Children and Brethren in righteousness; the day will come when you will know this verity, and look upon that in me with a good eye, which perhaps does now appear otherwise to you.

Your heart, dear Father (answer'd *Alcimus*) is too right towards me, to do or say any thing amiss; what ever comes from you to me can never be received otherwise than well; but withal, I once more intreat you not to condemn me without hearing, for judgment without preindication, and prejudice without judgment is the high way to error;

roure ; it is easie to impeach, but not to convince ; to say, not to produce witnesses ; to declare, but not to prove ; if accusing will suffice, who can be innocent, what shelter for the good, if the storms of the wicked be Oracles. And, Father since God it is, to obey him, I am willing to walk in an unpleasant path, and shall gladly look upon Capoleon as my friend, and dear Christian Brother, and I am so far from wishing him any evil, that I desire him all sorts of good ; but since distrust is the Mother of security, you must allow me to beware of my self, and that not only of my life, but of my Honour, which every noble mind will esteem more than life. In this temper of mind, and having disburthened my Soul to you of all that laid upon it, I hope you will not deny me the benefit of absolution.

Here *Simplicius* found himself surprized, having to deal with a Souldier, who knew as well how to feign with his Tongue as Sword, one thing only he required of him in the Name of the Lord, which was,

*To shun all rash attempts in his just hate,  
And make his wrath way to evaporate.*

And

And principally for some days to avoid his accustomed passages in that street; and at last by much conjuring and intreaty he extorted this Promise, rather violently from his mouth, than voluntarily from his heart; this was not the first and free dropings of the Myrrhe, but rather the second gathering, extracted from the Tree, by scratching it with Iron Instruments.

*Alcimus* left *Simplicius*, more satisfied with his having disabused him, than with his simplicity in so slightly believing the report; and troubled withal, that he could not learn from him whence he had had this advice; for he would rather have suspected any person in the world, than *Vannoza*, whom he held for dead amongst its obscurities. In what darkness and ignorance do we spin out the thread of a frail life!

Mean while *Vannoza*, who sleeps little, and the Devil much less, are hatching mischiefs on all hands; for whilst the one as subtle as invinsible, blows wrath and malice into the ears of *Alcimus*, the other as dangerous as visible, presents herself to those of *Simplicius*, to know the success of her false report; for it was her principal design (like another *Eve*)



to open the eyes of *Alcimus*, by tasting the forbidden Fruit, and to procure him to look diligently in his passage towards every part of her house, from whence he was otherwise regarded than she pretended, he suspected, or *Simplicius* believed; that she might thereby find means to make signs to him, as Vessels stuck fast upon a Shelve, or in other distress, do for help to those Ships that pass by. But she was infinitely astonish'd, when she found by Father *Simplicius* his recital, that she had ruined her own project, and wounded her self by her own Weapon, and by an ill-temper'd Plaister, brought her Sore from an Ulcer to a Gangrene; and further when she learnt that *Alcimus* had not the least thought or affection for her; this consideration made her despair of success; but to those who are irremediably overthrown, it is a kind of comfort that they can fear no further mischief: She took new vigour, when she understood from *Simplicius* the indifferency he had for all her Sex, judging that the purity and whiteness of this Paper would easily be susceptible of the first impression, and that this green Wood once lighted, would burn most fiercely;

fiercely ; Love being a Mystery, in which  
 the Apprentices are Masters ; She begun  
 to project new Designs how to bring  
 down that untamed Courage, which was  
 yet proof against all Loves Assaults ; and  
 to recal this wild and untaught Hawk to  
 the Lure ; At present she only told *Simplicius*,  
 that his Monastick life and Religious  
 innocence, rendred him less subtle  
 in searching into the secrets of the heart,  
 and the spiritual wickedness of worldly  
 thoughts ; and of those, who under pre-  
 tence of affection, make it their glory to  
 deceive : believing that Heaven laughs  
 at their Perjuries and Oaths, which are  
 only writ on running waters ; who hold  
 for a Maxime, That Love, Wine, and  
 Secrets are worth nothing when they  
 have taken the Air ; and that it seemed  
 in our Age, men had effaced this practice  
 from the number of sins ; it being not  
 only common but commendable : final-  
 ly that it was the shuttle-cock of Courts,  
 but the ruinous Arrow of hearts ; she on-  
 ly, wisht him to beware of a surprize, and  
 since he had drawn from *Alcimus* a pro-  
 mise not to pass through that quarter of  
 a good while, that he should take care  
 that he found a firm performance and  
 long

long continuance. See here how this subtilcrafty Female Ipoke what was as far from her desire as intention. In the meantime having painted her face with a lively joy, she returned home rather dead than living, with sadness so deeply rooted in her Soul, or rather her Soul so deeply plunged in sorrow, that she knew not whether it were fittest to reckon herself amongst the dead or living. She had now lost the sight of her North-Star, her days were now become but nights, and the very sight of the Sun was disagreeable; overwhelm'd with sadness, sorrow, and melancholy, she did nothing else but sigh and groan like the solitary widowed Turtle, bewailing nothing but the loss of the sight of her amiable *Alcimus*. *Was not I (said she) sufficiently miserable without adding more to my misfortunes? To what new mischief do the Heavens reserve me, having thus condemned me to perpetual darkness? O thou Light of my Eyes how art thou shrouded! those short and little glances of thee which I once enjoyed, did give me some sort of consolation, but this sad Eclipse is insupportable, which for ever deprives me of so dear an Object, and which to me does seem the pleasantest in the World; But come what*



*what will, I must once more have a sight of my dearest Alcimus, and I will never leave any way unattempted, though never so dangerous, before I resolve to perish.*

Mean time the days slipt away, and this Star never appeared. O Nights! far longer than those of *Norway*; She oft stood Sentinel like another *Hero*, but never could set eye on her *Leander*: The confusion of her thoughts robbed her of Discourse as well as of Invention, which made her become lean and pale, her Husband believing that it was the austerity of Religion, and her continual contemplation that wrought this change: He did what he could to divert her, but his troublesome Caresses did but inflame her sorrow.

*She kisses and embraces intermix'd,  
But on her absent Love her thoughts were  
fix'd.*

She had once like to have imitated *Pottphar's* Wife, who accused the innocent *Joseph* of a Crime of which she alone was culpable; but reserving this desperate means for the last extremity, she was unwilling to betray one who had never offend-

fended her, and on whose affection only depended all her contentment. See here the subtilty of this wicked Woman, who thought by sowing an irreconcilable quarrel betwixt *Alcimus* and her Husband, to heal her passion which way soever the chance fell: for *Alcimus* once slain, her flames would be extinguish'd with his funeral Torches, and her insupportable Passion buried in his Grave; but if *Capoleon* should fall under his misfortune, she saw her way made plain over his Grave to the end of her designs, and by her Widowhood put into possession of her self, and left to a free pursuit after the satisfaction of her ardent desires. A strange fetch of female subtilty. But still she dissembled her thoughts, and made no outward shew but of Sadness and Devotion, as if these two qualities were inseparable, and thereby she sunk deeper into her Husband's belief the opinion that it was only her Devotion that procured this Melancholy; and the truth is, a feigned, false, constrained Piety (if such deep Hypocrisie may bear so fair a Title) does oftentimes ingender this sort of sadness which is begot by the interiour worm of a cauteriz'd Conscience, which  
does

does incessantly gnaw upon the heart: She was however much pleased to see her old Man so much concerned at her seeming Melancholy; and the more he seem'd to be troubled at it, the more cause she still gave him to be so.

Whilest she so dully past her time, like a Hunter upon a cold Scent, the Devil, who like a roaring Lyon, has his eyes and mouth still open for a prey, way-laying his stratagems in the spirit of *Alcimus*, and fanning his delusions into his head, and so diligently blew up this spark of anger which he had against *Capoleon*, that at last he stirred up a devouring flame in his heart; He represented to him the despicable Age, and ridiculous weakness of his Enemy, together with the base pusillanimity of fearing so inconsiderable an Antagonist, who was so far below his birth and quality; that he would derogate from both, if he did not turn his treacherous designs upon his own head, who durst not have undertaken such villainous enterprizes, had he not believed that he who ought to be a Gentleman of courage and gallantry, had quitted both for the Counsel of a timorous Monk; that these Cloister-spirits are never susceptible



ptible of generous resolutions, that like Reeds, they cannot resist a Tempest but by compliance; that gallant Souls ought to imitate the Cedars of *Lebanon*, that can be shaken by nought but thunder; that going out well accompanied, he might bid defiance to his Enemy, and pass his Horses hoofs over his belly, if he durst assault him; that there needed nothing but a good Armour to defend him against treachery, and that he ought to embrace such occurrences which might manifest his courage and gallantry; for amongst Men of the Sword, nothing but danger can shew what a Man is made of: These were the Remonstrances of the Enemy both of his Soul and Body, who seemed so diligent a Preserver of the honour of the one, and the safety of the other, though his design was only to bring them both to destruction. *Alcimus* puffed up by the vanity of these thoughts, did like the Lyon stir up his rage by beating his own sides, and fancying to himself, that his imaginary Enemy would too gloriously triumph at his too easy retreat, if upon the meer advertisement of a Religious Father, he forced himself to humour a jealous Coxcomb, those few days

L

which

which his promise had bound him to abstain from his ordinary courses seem'd so many ages to him, and this short retreat did but whet his Appetite, and his going back was but to take the greater leap; Therefore at length he return'd to tread over again his former steps, more proudly and nobly accompanied, mounted and accoutred than before, becoming a new Spectacle of pomp and gallantry to all Beholders; his Lacqueys were well armed with good swords, and daggers, and private pistols, resolved (though ignorant of the design and quarrel) to sell their skins dearly to those that should prove Chapmen for their bodies; he had also some disguised Bravo's to accompany him, which are a sort of People that will kill a man there as cheap as Bailiffs will arrest him in other places: As for himself, he wore under his Clothes a Skirt of Male, and carried one of his best Swords, not forgetting his Fire-arms, and private head-piece, resolved in this Equipage,

*To be reveng'd of this affront,  
Or hazard Life and Soul upon't.*

Thus did this innocent young Gentleman  
arm

arm himself to encounter shadows, Chimera's conceived in a Woman's brain, and distill'd through the Alimbeck of a Monastick simplicity. What inward joy surprized *Vannoza*, when through her usual Watch-tower, she saw this beauteous Star mount the Horizon of her Street, he must needs be a most accomplisht Oratour that can express the frozen North, which after a Night of six Months long sees the first rayes of the Sun appear to visit her; but not more joy than she had now to feed her eyes with so ravishing an Object; her only unhappiness amidst this blis was, that she could not communicate her sentiments to him that caus'd them; but taking occasion by the fore-lock, she resolv'd to discover her face through the casement, and to talk to him in a Language of looks and signs, a custome so common in this Countrey, (born to nothing but dumb shows and such refined inventions) that if he were not altogether stupid, he could not chuse but thereby perceive the Flame he had unwillingly kindled in her Soul. *Alcimus* turning his Eyes with a proud and menacing look towards the house, wondering that he could perceive nobody at the windows, at last attentive-



ly regarding it every way, he saw a little calemment open at the top of the house, from whence he presently expected a treacherous shot ; Alas ! too true a one which pierced not his body but his Heart: *David*, of old, a King so Holy, and (till then) so innocent , looking from the lofty top of his Palace, saw within a Garden a Bird, or rather a Fish within a Fountain, which at one glance of the Eye foiled all his holy resolutions to the ground : *Alcimus* who was made of no better a mould, looking up from the street, and expecting nothing but the levelling of a *Harquebuz* at his body, felt the blow of a more dangerous one than he expected, I mean a *Basilisk's* Eyes in a beautiful face , which soon grinded to dust all his Virtuous intentions : During this interview he made his Horse corvet and bound, and exercised all his most excellent postures ; till seeing so many attractious circumscribed in so small a compass, and so many charms contracted in one face, he thought the windows of Heaven had been opened, and that he saw not a Star, but rather an Angel or beauty of Paradise ; For *Vannoza* appeared in such an equipage as was capable to make an impression upon the

the best fenced heart of a young Cavalier principally on one which lay exposed to the airy passions, which make them prefer a shameful slavery before a Glorious liberty. Why should I trouble myself to paint out these follies? He saw and felt, and *Vannoza* might as justly as *Cæsar* bear the Motto of, *Veni, Vidi, Vici*, upon her Triumphant Banners. *Alcimius* was not so much a novice but he knew the Language of his own Country, which is that of love, and knew well enough that it signified that he was better beloved in that house than he expected, and that the hatred of the Husband was sufficiently balanced by the affection of the Wife; And as love is the only attraction of love, besides so many charms that rendered this beauty recommendable, he thought himself obliged in honour to render a reciprocal affection, so that he quickly answer'd her in her own language, which somewhat resembled that of Angels, or rather of Demons, which speak to one another in thoughts, and there needed no Interpreter to make them understand one another; thus passed this first interview. The next day the Sun had scarce begun by bend-

ing Westward to lengthen the shadows, when *Alcimus* (whose coming was attended by his faithful Sentinel long before his approach) returned to his usual practice, to draw in through his Eyes the poyson, not of hatred but of love, a passion more pernicious to his Heart, where he saw her hold up a letter in her hand, with sign to come and receive it at night, which he diligently performed, with no other company then his valour; see here the first thread of this Web of iniquity which these two Spiders went craftily to weave. This note in few words, discovered Wonders, wonders that are fittest to be veiled in silence, and interred in oblivion; yet why in oblivion? since this paper undertakes to transmit unto posterity the blackest mischiefs, to make them be so far shunned in like occurrences, as the Reader shall abhor them by reading this recital: Let us onely say then, that she advertised *Alcimus* as followeth.

Noble *Alcimus*,

**I** Am not ignorant of the Alarms you received from your mouth of your Confessor, nor can you be so of their meaning, when



when I tell you 'twas I that caused them :  
 that was the onely means with which love  
 could inspire me to bring about my design of  
 acquainting you with a malady which none  
 else can cure ; If this general proposition  
 may be worthy of your answer, you may find  
 means to convey it over the Garden wall,  
 by which I shall understand whether you  
 esteem worthy of acceptance which is intend-  
 ed onely for your service, and any own satis-  
 faction.

Vannoza.

*Alcimus* was all inflamed by the many  
 fire-bals which the Evil spirit cast into  
 his Soul by means of this crafty woman,  
 and netled to the very Heart with curio-  
 sity of knowing the effect of this strange  
 adventure, he returned that night, and  
 cast the following letter over the Garden-  
 wall, where she stood ready to receive it ;

Fairest Vannoza,

I Know not whether I may more justly ex-  
 tol your worth and ingenuity, or condemn  
 my own stupidity in not perceiving it before,  
 the one being as far beyond the reach of ap-  
 plause, as the other is beyond that of abhor-  
 rency ; but since you are pleased to make your

goodness as conspicuous as your merits, by pardoning a crime, which a modest offender durst scarce excuse, know, (fair one) that I value your undeserved affection at so high a rate, that my chief study shall be to merit and preserve it with my life and fortunes. My transport is so great at present, that I know not how to express my self further, but shall impatiently attend the blessed revolution of my happy Stars to produce an occasion, in which I may better testifie the ardour of my unbounded Love, and inexpressible gratitude.

Alcimus.

Mean while the *Boutefeu*, which sets both Heaven and Earth on a flame, stuck his heart quite full of Arrows; and as it is his unhospitable custome to set that Lodging on fire, which gives him entertainment; he in a short time made a Furnace in the Breast of *Alcimus*, who feeling the pungency of this new ardour, could find no further repose, but in the meditation of his sweet inquietude; he now accused himself of his former blindness, and it was then that he saw clearly through these Intrigues, and now that the Cataracts were fallen on his eyes, he thought

thought himself like *Harpastus*, the only *Argus*: O God ! How presently does a small errour spread it self into an unbounded bigness !

*One spark of evil having seiz'd the Soul,  
Soon spreads such flames as nothing can  
controul.*

The more difficulty and resistance he found in this pursuit, the more was the pleasure of winning the Prizes, as *Simpli-  
cius* his Commands to the contrary, had infinitely whetted the edge of his appetite of returning to his former passages through the street, there being nothing more desired by humane Nature than that which is forbidden.

*What lawful is does basest seem,  
Not worth acceptance, or esteem ;  
But what's forbid by Law and Right,  
We seek with raging appetite.*

So these obstacles which seemed to stop his career (it seeming as impossible to attempt this Sun enveloped in so many Clouds, as the true Celestial one) were so many spurs in his sides, to hurry him  
head-



head-long upon this dangerous attempt ; yet he found this Current of Contentment interrupted by a troublesome consideration , which was a suspicion, lest this sudden and unexpected gracious invitation were not a bait to some hidden snare that was pitcht for his destruction ; and whether the jealousy of the Husband by a secret intelligence with his Wife, had not found out this means to ruine him : So that tormented on one hand by the charm of so many irresistible attractions , and on the other with the importunity of his distrust (for wicked women are like those *Africans*, which are said to bewitch and slay those before whom they laugh ; or like Apes, whose embraces serve only to smother,) for these Reasons he earnestly desired to be satisfied from whence proceeded this advertisement which *Simplicius* had given him. He went and found this good Man, whom he conjured and intreated to tell him from whence he had received this advice, protesting not to take up any resentment against the person he should name ; not questioning but that it proceeded from the mouth of one that was very desirous of his welfare. *Sim-  
plicius*

*Simplicius* unwilling to reveal it, invented all the excuses he could, none of which would content this Gentleman; who protested to retract his Promise, and retake his former passages through the streets (which he had already done, with the addition of far worse Errours) for fear of leaving his Honour engaged, and making himself a scorn and laughing-stock to his Enemies. *Simplicius* continued firm in his resolution; but for fear of sending him away angry and discontented, he desired him, to give him time to beg permission of the Person who had informed him; which was agreed to, and the next day came *Vannoza* (in her usual manner) to renew her ancient Complaints, and to tell *Simplicius*, that *Alcimus* having for some days followed his advice, and kept his Promise, had now renewed his wonted Courses and Careers, with more pride and insolency than before, better accounted and accompanied, and with greater variety of actions, which drove her Husband into desperation, and would at last provoke him into action, which could not but produce some tragical and dismal Event. *Simplicius* protested to her, that

*Alcimus*

*Alcimus* had not the least design upon her, but only stood upon a Punctilio of Honour, scorning to give this advantage to his Adversary, of bragging, that he frightened him out of the publique street: That he was no man to make love to stone walls, who never did it to any woman living, who indeed are living walls; but plaister'd with so unslaked lime, as is easily fired by the Tears of a Lover. All he could say, was, That he was a young Cavalier, and so head-strong, that it was hard for a holy Father to guide him by the Bridle of Religion: That if *Capoleon* attaque him, he will bring himself in danger of undergoing a great part of the mischief, That her Husbands Passion was as full of injustice, as the other was of candour and ingenuity in his proceedings.

*For this* (said the subtle Female) *I see but one remedy; That is* (said the holy Father) *to satisfy him in his extreme curiosity, which press'd me to tell him whence I had this advice, which I durst not discover without your permission, thinking it unfit to bring you into the quarrel.*



*Father* (said *Vannoza*) let me alone, for the love of God, to discover it to him, since it is for the charitable saving of his Soul, and I fear not but to find a happy issue, or at least to prevent its ending in so bloody a Catastrophe. For if *Alcimus* and my Husband should come to blows (which Heaven forbid) our Sex is still exempt from duels, and the most base and barbarous Courages have still some respect for Ladies; so that I fear no prejudice by being made a Party; and I assure myself, that with one word, I should do more with him towards the plucking from his heart the fruitless hope which flatters and abuseth him, by making him hope for access to an Object, which can never be lawfully acquired, than you can perhaps do, by all your conscientious perswasions. In the mean time, if you please, you may satisfy his Curiosity, that this advice comes from me, and if you please to bring us together, I will in your presence dissuade him from his former actions.

That so he may a Med'cine bring,  
Thence where the Malady did spring.

*Simplicius* from a well-meaning heart,  
not

not only approved, but highly praised this design, being much rejoyced to see the Scorpion's Oyl prepared to cure the sting; and then *Kannoza* by this means, cutting off all hope, would thereby take away all occasions of his continuance in his fond Amours: He therefore promis'd to confront her with him; that this *Adam* taken in the fact (if I may so say) and convinced in his preience, might seek no further pretexts or palliations to cover his iniquity. And so forward was this good Man in this design, thinking therein to do all things for the best, and believing that all would pass under the Seal of secrecie, that he judged this fittest to be done at the very Confessional, which according to common Custome, having two places for the Penitents, and one in the middle for the Confessor, he might thereby more exprefly convince the Criminal, himself being present at the Testimony. But (O execrable Invention!) she fearing least her Invention might turn to her own confusion, desired this good Father, that she might a little before have one moments conference with *Alcinus*, promising thereby more gently to compose his spirit to an acknowledgment

ment of his fault, lest being surprized on the sudden, he might fly out into some extravagant recrimination, or positive denial: The good opinion which the Father had of this Female Hypocrite, made him approve well of her Proposition; in so much that he appointed a day for this rencounter, before which he told *Alcimus*, that the relation came from *Vannoza* herself, which would witness his false proceedings to his face: Provided she lift up her Veil (said *Alcimus*) I am confident you will find hers overspread with blushes, if there remain in her the least quantity of blood: With which words the Conference ended; and they parted till the appointed day of meeting should come.

*The End of the Second Book.*

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1871

1872

1873

1874

1875

1876

1877

1878

1879



# ALCIMUS AND VANNOZA.

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LIB. III.

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He day being come, *Van-*  
*noza* having before by a  
Note advertised *Alcimus*  
of her design, they nei-  
ther of them failed to  
meet at the Confessional  
of the good Father, whose pious inten-  
tions to dis-intangle this Clew, did by  
M the

this weakness intangle it more than ever, for *Vannoza* having put him in mind of his promise of letting her predispose the spirit of *Alcimus*, in order to the bringing him to an acknowledgment of his fault; the good *Simplicius*, for these pious considerations, leaving his Tribunal, as if called away by some affairs of these Statues upon their Pedestals, but such Statues as *Pigmalion's*, for they then found themselves alive, and their Tongues at liberty. *Vannoza* most prompt to lay hold on this occasion, which she had so long sought for, began first, as followeth:

*Seigneur Alcimus, You will perhaps wonder at the many subtleties I have used to attack you, but Necessity, the Mistress of Invention was furnished with Artifices, which opened me the way. Know then, and assure your self, it was only I, who by means of this holy Father, gave you this false alarm of the imaginary jealousy of my Husband of you, I say, imaginary as to you, for his jealousy being notorious through all the City, I durst not in general terms stile it feigned; but it is so universal, that without pitching upon you, or any other in particular, it*  
ex-



extends to all the world; he must be a stranger in this Town, who knows not the evil usage which that hath caused me, and my long and close Imprisonment, is a subject of sorrow to all that hear of it; it is natural to the smallest Bird to search about her Cage for a hole to escape from slavery, which I am resolv'd to obtain, or lose my life in the attempt, which is but a burthen, wanting my liberty; I know how little worth or merit I have to work the least affection in you, yet have I miseries enough to stir up a pity in your generous Breast, so that what I cannot hope for from your passion, I almost assure my self from your compassion; for this gives so puissant a sentiment to the bravest Courages, that they make it their glory to be that way vanquish'd; for this makes their Valour victorious over others miseries, as constancy makes them over their own: For what would become of the miserable and oppressed without the assistance of generous Cavaliers of your Quality and Merits. I have therefore cast my eyes upon you as upon a Gentleman full of Honour, to the end that throwing my self at your feet, or into the arms of your pity, in case your goodness prove favourable to my misery, I may by that means find an issue out of my deplorable misfortunes,

fortunes, before I try the last remedy, which is death.

Which to all sufferings an end does  
give,  
And makes the most unhappy cease to  
grieve.

*This is a Cure which the miserablest Creature alive may obtain, and then defy the worst of Fortune's strokes: I have here neither time nor leisure to let you understand the unjust rigours which Capoleon has exercised against my innocence, and how insolently his cruelty does triumph over my weakness: 'Tis enough to tell you, that I implore your assistance to deliver me from my present miseries, by what means you shall think most convenient; and 'tis easie for you to advance this Stratagem, which I have already invented, having infused into the Soul of your Confessor (a man of a true Monastick simplicity) a fear of the dreadful events of Capoleon's fury, which could never find entrance into your magnanimous Courage, if it were real; but I assure you, that my Husband does not so much as think of you; or if he either think or speak of you, it is rather with esteem and praise, than*  
other-

otherwise ; and further, I find that he takes a singular pleasure in seeing you on Horseback, but imagines not how far I participate with him in it ; for the place from whence I behold you is a secret one, frequented by none but my self, and to which I go by private ways, to give this incomparable contentment to my eyes, to behold amidst those noble and gallant Actions, the most compleat and admired Cavalier living. I have (in pursuance of this first impression) made Father Simplicius believe that you pursued me with your Courtship (though convinced how unprovided I am of graces and attractions necessary to merit it) and further, that in the street you gave evident testimonies of your love, but this was only to set a more specious colour on my Husbands jealousy. To sum up all, all this design tended only to this sole point of happiness I now possess, (but, alas ! with what brevity) to represent unto your view a scantling of miseries, which is so great an alleviation to them, that I never enjoyed a greater happiness amongst all the passages of my life : For, I know by sad experience that nothing so much oppresseth the heart, as not to know where to unload its sorrow ; and the most miserable of all griefs, is that which wants a voice for complaints : 'Tis at pre-



*sent to you, Gentle Alcimus, and to that courtesie and generosity, so natural to those of your Rank and Quality, that I now fly for help and advice; and for what succour you shall please to lend unto my pain, whatsoever shall come from your hand shall be highly acceptable; for since your merits and my own inclination have forced me upon a resolution of carrying the love of you along with me to my Grave; I am ready to commit my Person, Fortune, Life, and Honour to your generous Protection.*

How could she more openly, or indeed immodestly, have explained herself? But who knows not that impudicity is always followed by impudence? She concluded her Harangue with such languishing Looks and Tears, as were able to charm the hardest rock; and *Alcimus* who was not made of Marble, was therewith so lively touched, that he did not question but she spoke sincerely, and took her Discourse for no less than Oracles; and banishing from his spirit all suspicion of Treason, and all fear from *Capoleon's* practices, it was impossible to see a heart touched with the love of him, and he not labour of the same di-

distemper, which is a malady sooner blamed than avoided, and which is more easily avoided by flying it's encounters, than healed where it has once taken footing.

*Alcinus* vanquished with so many courtesies and favours, presently rendered his arms at the feet of the conquerour, and suffering himself as easily as *Sampson* to be bound and brought to the Mill, he testified his submission by words, which shewed him to be a deeper Student in Rhetorick than *Vannoza*, and as great a servant to love, offering her for a confirmation of this truth, all the service which her commands could impose upon his obedience, saying, That to this he was doubly obliged, by the desire of possessing so rich a treasure, and by that of redeeming her from so tedious a captivity, a thraldome, which extracted pity from the most barbarous hearer: This was to fall insensibly into the net of his dangerous huntress, whose intentions was, That if she had not wrought affection in the heart of this novice in those affairs, to induce him by pity (a specious gate for love to enter at) to carry her away out of that detestable prison

son, not questioning but after that she should have graces and charms enough to work the passion of commiseration into that of affection: and though at last she prevailed not so far as to make him her captive, yet would this put an affront upon *Capoleon*, an affront so irreparable in this Countrey as nothing can wash off but the blood of the offender, so that she intended at once to save her honour, her life and liberty, and either enjoy her unjust pretensions, or at least discharge her self of the importunity of love or the bonds of marriage. She hoped to secure her honour by making it be believed (a thing easily alledged) that her rape though voluntary, & of her own suggesting, was a forced action, and that *Alcimus* his passion, which she had before complained of to *Simplicius*, had pricked him on to this rash adventure: Her life she thought secure betwixt the arms of a Gentleman more puissant than her husband; and her liberty, however, secured by this violence; That if *Capoleon* fell in this quarrel, her marriage-yoke was thereby broken; if *Alcimus*, her love was cured by the removal of the object that gave it being, or at worst she hoped



hoped to be restored into the hands of her parents, *Capoleon* refusing her, after having been polluted and possessed by another, which every way would free her from servitude : but when she saw *Alcimus* declare himself a lover, and that in so high a degree, with an ingenuity witnessed both by his words and countenance, then taking him for captive, and her self victorious, and hapily arrived at the end of her chief pretensions, she saw her self freed from the trouble of coming to further extremities, and that instead of sounding the trumpet and making open war (which would occasion more noise than advantage to her) she might now go more privately to work, and put crafts and subtilties (the unfortunate source of this infamous passion) in the place of force and violence. Now as women guarded and kept close by jealous husbands, oft work their liberty out of those guards that are set to prevent it, either by dazzling their eyes by artifices and cajolleries, or by the bribes of gold and silver, which is more penetrating than lightning, so this subtle woman found it the best means to entertain a correspondence with *Alcimus*, by  
his

his means whose chief study it was to prevent it, by working upon the harmless simplicity of this holy Father, and using the Leaves of devotion to conceal the nakedness of her execrable impiety; as she projected so she spoke, and no sooner spoke but it was assented to by this heedless bird, who run headlong into the nets and bird-lime laid to surprize him: O God! what black crimes do's he submit to, enough to press him down alive into the lower Regions, such as Hell it's self would be troubled to invent, and astonish with horror to commit: he that said, to him that liveth, and to him that desireth nothing is impossible, knew well the force of this passion the Queen of all the rest; but he that painted it blind was in the right too, for it blindly precipitates into enormous crimes those that commit themselves unto it's conduct, and such as they would never commit if they gave but any time to consideration; this is a navigation where one sails amongst thousands of rocks, subject to as many storms and tempests, the causes of many dreadful ship-wracks, and as a hunter, violently set upon the sport, pricked on by that heat is carryed in a  
full

full carrier, to such rugged and almost inaccessible wayes, as the very sight of them in cold blood would strike a horror into him; so this passion of love inspires such courage into him whom it has thoroughly possesst, that he dare undertake the hardest enterprize, and to content a brutish and inordinate appetite, will violate all laws divine and humane, and prophane whatever is most holy in earth or heaven. *Alcimus* thus consented to these unlawful projects, like another *Adam* in compliance with his *Eve*, and as *Soloman*, a far wiser man than himself, gave himself so over to the love of Pagan-women, that they induced him to the worship of what Idols they proposed to him, to all the artificial inventions that the impiously-subtle *Vannoza* projected were faithfully (according to the flesh, but faithlessly as to the spirit) executed and accepted by him: And now tell me that *Hercules*, when governed by women did not spin amongst them, or that *Achilles* was not so effeminate as to live disguised amongst Ladies, since *Alcimus*, who alwayes before was an *Alcides Alexicaces*, whilest animated by a better Genius, is now so far transformed  
that



that he is rather a breeder than a tamer of Monsters, the first of which was this: He conspired with this crafty woman to deceive the charitable innocence of this good Father, and instead of making him the mediatour for their reconciliation with God, and to receive from his mouth the law of the most high, as being the ministring Angel of the Lord of Hosts, they made him the Pandour to their designs, and more then Diabolical Stratagems, without his thoughts or suspicion of it. *Vannoza* advised him to acknowledge that he was formerly enamoured on her, but that he hoped in time, by the assistance of his fatherly advice and wholesome instructions to efface this affection from his soul, confessing himself vanquisht by her presence, and as much recalled to repentance by her reasons, as before overcome by the pleasing force and violence of her beauty: whereupon they invented divers sorts of intelligence, as filthy and abominable, as crafty and secret, whereby to understand one another by the contrary report of the harmless *Simplicius*; inventions, which I am loth to commit to this Paper, for fear of fulying it with  
such

such a Monopoly of ingrossed mischiefs better kept secret than revealed, least whilest I strive to breed an abhorrency against them, in the Reader, I may give occasion to some ill-qualified ones of imitation, or at least subject of murmur and evil-speaking, and matter of scandal rather than edification: See here how there is nothing so holy as to resist their sacrilege, behold confession changed into confusion by these brutish spirits, whose distemper was grown to so dangerous a malignity, as to turn the antidote into poison, and make that remedy plant new vices which was designed to root out and extirpate the old ones.

*Simplicius* returning from the business he had pretended, to give leisure to *Vannoza's* wholesome instructions to work upon *Alcimus*, retook his Seat of spiritual Judicature, where indeed he found him really converted, or rather metamorphosed, but not with a change from God's right hand: For,

*As Hector still gave all opposers foils,  
Returning loaded with Achilles spoils;*

So he before alwayes brought home the  
prize

Of thousands of admiring beauteous eyes;  
Conqu'reur, till now th'assault so fierce did  
prove,

He's slav'd and drag'd after triumphant  
love.

And indeed in this as well as in other  
vices, he that commits sin is slave to it.  
O *Alcimus*! how inconsiderate are thy  
actions! thus to lay snares to intangle thy  
self in misery; and instead of cancel-  
ling and blotting out thy spiritual debts  
with the blood of thy Saviour, thus to  
make a contract with death, and paction  
with the devil; But let us hear his well-  
fram'd Oration to *Simplicius*.

*Father* (said he) *I beg of God and you a  
thousand pardons, for having hitherto gone  
about to deceive you; I was indeed the first  
my self that was so, by the splendour of a  
beauty whose puissant sweetness is able to beat  
down all opposition, and therefore in that  
subjugation, I thought my self more worthy  
of excuse than accusation, of pardon than  
reproach, but now you have turned the Sun  
into my face, I must surrender up my arms*  
to



to truth, whose strength is prevalent over all things, like an impetuous torrent, bearing down all before it. The clouds may for some time intercept, but never extinguish the Sun's rays, truth may for some time be enveloped with the umbrages of divers subtilties, but can never be altogether obscured. You have so well managed your diligent endeavours, that finally by confronting me with an irreproachable Witness, you have totally convinced me, but with a happy conviction, since this is a tribunal of clemency and mercy, where even the sin of Judas (of which mine is the image, having so often betrayed the divine bounty by a kiss) is remissible: Did you (Father) but contemplate the beautiful cause of so miserable an effect, I am confident as you now think me foolish and inconsiderate, to submit my self to the captivity of the charms of unlawful love, you would then think me stupid and insensible, if before such a fire I should endure without heat or flame; but be pleased to consider that our affections (principally those that are grown inveterate) are not put off so easily as a garment: Would God we could as easily quit our habitudes as our habits, as the primitive Christians cast all they had, even to their garments, at the Apostle's feet, so I  
had

had presently deposited at yours all the passion that I had for this Lady. But I pray consider, (which you know better than I) how hard it is for the Æthiopian to change his colour, or the Leopard his spots, but still more for a sinner so suddainly to rid himself of that which is so deeply ingraved in his soul; I hope, nevertheless, by the grace of God and the assistance of your Prayers and good Conduct, to draw this thorn out of my heart, which I once took for a most pretious and fragrant rose, the impressions of which will hardly yet be effaced from my spirit, though I feel sufficiently the pungency of it, so that I now find how rational that saying was,

I see what's good, but my malignant  
will

Bends me to love and follow what is  
ill,

Though this will be the very separation of my soul from my body by so violent an effort, yet when it shall please God to break these fatal bonds of iniquity which environ me, I will sacrifice to him an hecatomb of praises, and every where publish the glory of his name: All I can at present do is to protest, that for the future I will do my best endeavour to efface  
out

out of my memory the Idea of so many graces and perfections that have enchanted it, and essay to shut the gate against those thoughts which nourish my passions; and finally, to take that resolution which is incident to the most irresolute, to hope no further where the evil is incurable; I say not this because mine is so, but I see by the firmness of this Lady that she is no less chaste than fair; and if she have attractions which make her be beloved, she has no less severity to make her be feared, and all attempts are fruitless upon one so firmly bent upon the conservation of her honour: I will henceforth endeavour to extinguish my unlawful fire with the tears of penitence; and seeing the waxed wings of my designs melted by so audacious an approach, I will like Icarus drown them in that Sea of repentance: It is fit I banish from my spirit those Idea's which flattered my passion, and withal seemed so delicious; for instead of the contentment, which I promised myself from their success, I now see nothing attend me but sorrow and regrets. Upon sound advice I find my self obliged, rather to commend her vertuous resolution, than to blame unjustly her holy rigour, which now has proved the onely eye-water to restore the sight, I have been so long

N

deprived



deprived of : And since she cannot be pitiful to me, but by being cruel to her self ; nor satisfy my humour but at the expence of her Honour, I shall shew far more judgment in making my retreat, than I did in beginning my enterprize. And I heartily bless God, that having fallen, it is into such hands, hers and yours, by whose assistance I cannot fear but to obtain a recovery and making profit of my misfortune, have cause to say, it was good for me to have this fall, after which I hope to stand faster than before.

Judge now by this Discourse whether the Children of Darknes be not more in their perverse generation, than those of the light, and whether they be not more witty, prudent, and discreet, and wisthal more accomplish'd for the bringing about their wicked designs ; Was not this cajollery able to pass, not only upon the innocency of the well-meaning *Simplicius*, but even upon the craftiest in the world ?

This good Father reply'd, ' My Son, 'tis a good step towards health to be cured ; though you come somewhat late to repentance, yet all is soon enough, if well enough. I told you before, that  
all

'all that smoke could not be without  
 'some fire, and that your Mine would at  
 'last be discovered, though never so se-  
 'cretly wrought : But now , God be  
 'praised, who has melted the Ice of your  
 'obstinacy by the Sun of truth, and that  
 'the acknowledgment of your fore-past  
 'fault, promiseth us a future amend-  
 'ment ; and that which does most re-  
 'joyce me, is to see you hope in the Di-  
 'vine Mercy, which is an Abyss without  
 'bounds or bottom, and will not let us  
 'want that, which it would have extend-  
 'ed even unto *Judas*, had he not prevent-  
 'ed it by despair, to which the extremi-  
 'ty of his grief reduced him : He who  
 'begg'd pardon for his Crucifiers, will  
 'surely do the same for those who with  
 'a sincere heart do now invoke his boun-  
 'ty, whilst he is in the Throne of Glo-  
 'ry, performing the Office of our Advo-  
 'cate.

And after turning towards *Vannoza*  
 (which heard all this Mystery with that  
 attentation and joy, which you may well  
 imagine posselt her, to see her designs suc-  
 ceed so happily.)

'You see (*Madam, said he*) our Cri-  
 'minal convinced by his own Confessi-

' on ; What now rests but to condemn  
 ' him not to punishment but amendment.  
 ' It is true, we are here in a Tribunal,  
 ' where a free Confession serves for an  
 ' excuse, and where excusing aggravates  
 ' the Crime. A Tribunal where Mercy  
 ' has predominance over Judgment, and  
 ' where there needs only a sound Confes-  
 ' sion of a fault to obtain remission, since  
 ' here we hold the place of him who hath  
 ' said, *At what time soever a sinner return-*  
 ' *eth towards me, my arms shall be open to*  
 ' *receive him, for I am the living God,*  
 ' *who would not the death of a sinner, but ra-*  
 ' *ther that he should turn from his iniquity*  
 ' *and live :* If Wine, Women, and Truth,  
 ' are asunder judged in Scripture to be  
 ' the three strongest things in the world,  
 ' what must they needs be, when united  
 ' in one Subject ? We have here the  
 ' Wine of Charity, and Divine Love,  
 ' washing away the filthy putrefaction  
 ' of this prophane Passion : You, Madam,  
 ' are that strong Woman, which Solomon  
 ' desireth, *whose price is above Rubies, or*  
 ' *the precious things the world can yield ;* and  
 ' have by your fortitude reduced to Rea-  
 ' son this wandering Soul, by repelling  
 ' all his assaults : But above all, the  
 ' Strength



‘Strength of Truth is greatest, for you  
 ‘see that *Alcimus* confounded by the first  
 ‘Ray that it darted in his face.

...To this *Vannoza* replied, in the Apo-  
 stle’s Phrase, ( for she wanted neither  
 wit, nor words to express it, had she but  
 had Grace to apply it better. ) *Not I*  
*( Father ) but the Grace of God in me, the*  
*Grace of God which often makes use of the*  
*weakest things to confound the strongest; of*  
*a Rod to tame the pride of the Egyptians,*  
*and of the hand of a woman to behead the*  
*great Assyrian Captain. But, Father, to*  
*strike now whilst the Iron’s hot, what hin-*  
*ders, but that (as the Eunuch of Candace*  
*was presently baptized by St. Philip) you*  
*now speedily restore to him that Grace of*  
*which he had deprived himself by his bad de-*  
*signs. The Passion with which Alcimus*  
*has hitherto been enflamed is such, that if*  
*violence be not used to pluck it from his Soul,*  
*he will continue in his sin, I in pain, and*  
*my Husband in his evil humour.*

‘You say very well, Daughter (*said*  
 ‘*the good Simplicius*) for since the hour  
 ‘of death is so uncertain, why should he  
 ‘delay converting himself to God, who  
 ‘hath promis’d him, as saith the glorious  
 ‘Father St. *Augustine*, to receive him to  
 ‘mercy

'mercy every moment, but has not as-  
 'sured him to allow him space till death,  
 'to cry him mercy. It being but just,  
 'that that sinner should forget himself in  
 'death, who hath never thought of God  
 'through all the course of his life. What  
 'think you of this, *continued he*, (my  
 'Son *Alcimus*) the Grace of God hates  
 'delays, and he that presents it you to-  
 'day, has not promised to do so to mor-  
 'row; if you put your self amongst the  
 'foolish Virgins, you must expect to hear  
 'that sad Sentence, in the Day of Judg-  
 'ment, *Depart from me. I know you not*:  
 'Will you by the impenitent perleve-  
 'rance of a wicked heart, treasure up  
 'wrath against the day of wrath? Will  
 'you be silent when you ought to speak;  
 'and be deaf to the Voice of God, who  
 'calls on you by me? the Voice of the  
 'Turtle, which summons you to a forsa-  
 'king of your disordinate and irregular  
 'Passions. Woe unto you if you keep  
 'silence: There is a time to be silent,  
 'and a time to speak: It is a Malignant  
 'Devil, which makes us deaf to the Re-  
 'monstrances, and dumb to the Confessi-  
 'on of our sins, from which I beseech  
 'God to deliver you; I perceive you are  
 in

'in danger to defer your repentance a  
 'while, during which time the Devil will  
 'return with greater fury to recover the  
 'prey which grace has almost snatcht out  
 'of his clutches; and if he make himself  
 'once stronger and better armed in the  
 'fortress of your heart, it is to be feared  
 'he will guard it so strongly as to keep  
 'out the holy Spirit, and so your last er-  
 'rour will be worse than the first: Con-  
 'sider that it is humane frailty to fall,  
 'but diabolical madness to persevere:  
 'Is it fit to consult, hang backwards, or  
 'deliberate, when you are summoned  
 'to render your self to God, and to quit  
 'the creature for the Creator, to whom  
 'none is like, than whom none is strong-  
 'er, whom none can resist, nor any en-  
 'ter into comparison with his Almight-  
 'ty Majesty.

*Vannoza*, hearing this Discourse, back-  
 ed by the vehemence of that charity  
 which animated this good Father, who  
 wrought upon his stoney heart, as if he  
 had been exercising one posselt, and fear-  
 ing that the efficacious strength of this  
 word Which converteth Souls, uttered  
 with such a vehemency of spirit, should  
 shake those yet but feeble roots which



she had planted in the heart of this *Neophyte*, to obstruct his spiritual resurrection; "Alas! (*said she*) Father, in this  
 'new springing of his fault, you must  
 'not press too hard upon his heart least  
 'you oppress it: The gentle West-wind  
 'that makes the Flowers spring is sweet  
 'and fragrant, but the impetuosity of  
 'the North pincheth and destroys them:  
 'The first condescension which I found  
 'in him makes me not doubt of a second,  
 'but to this end, time must give assistance  
 'unto reason; Your Maximes,  
 'doubtless, are good and prevalent, but  
 'be the Medicines never so wholesome  
 'and well compounded, yet are they not  
 'alwaies efficacious, if there be not a  
 'fit disposition in the patient that receives  
 'them: It is to be thought that *Alcimus*  
 'his Apostume is not yet ripe, because it  
 'is still unbroken; the time will come,  
 'when like a good Tree, planted by the  
 'streams of Grace, he will bring forth  
 'Fruit in due season.

*I know he now perceives at last  
 The folly of his Errours past,  
 And in short time I hope see  
 His Flames to Ice will changed be.*

'I con-

'I conceive (with submission to your  
'better counsel) it is fit to give him re-  
'spite as to a bad pay-Master, that if his  
'levity should bring him to return unto  
'his vomit, it may take from him all  
'excuse of having had too short a time  
'to resolve, and to pluck up by reason  
'and the force of arguments, a passi-  
'on which has so long rooted in his  
'breast.

*Simplicius*, easie to work on, as a true  
Monastick, who thought that all the  
World, like him, proceeded in their  
actions with charity and sincerity, gave  
his hand to this female-council, which  
he thought fit to be sometimes followed,  
and sometimes not, and that *Adam* and  
*Pilate* were equally guilty the one for  
following and the other for rejecting the  
the Counsel of a Woman: Thus was  
*Alcimus* ballanced on the one side with  
Divine Love, and with Humane on the  
other, and at last suffered himself to be  
weighed down by the later, directly to-  
wards Hell and Destruction.

I will not trouble my self nor the Rea-  
der with a Discovery of the progress and  
success of the artifices used in this un-  
fortunate infection (I would say affecti-  
on,

on, but have spoken more properly then I intended) nor declare in what manner these two impious Lovers abused the innocence of this good man to maintain an intelligence betwixt them. Sometimes *Alcimus* making him believe that he could not, or at least not so soon, rid himself of this passion; sometimes *Van-  
noxa* continuing her false complaints, and feigned fears, whereby they made this holy Father their Shuttle-cock, and through their joynt and deceitful propositions, be entred into such real apprehensions of the losse either of the Soul or Body of *Alcimus*, that it robbed him of his rest, and his trouble brought him to a pining leanness: In this Spiritual Cure he resembled those Physitians, who not well understanding a Distemper, take care of one part of it, whilest the other part destroyes the Patient: And as those Corporal Physitians know not the Disposition of the Interiour parts but from the relation of the Patient, so these Spiritual ones know them not but by the report of the penitent, which made the Philosopher say to a young man, *Speak that I may see thee*; and as the eye being single, the whole body is thereby conducted,



directed, by the aid of an amiable light, so  
contrarily, he walks in darkness whose  
eyes are clouded; and how should our  
Spiritual Guides conduct us rightly  
through a holy discipline, if we do not  
truly and sincerely discover our selves to  
them, without disguising and deceit,  
for which cause the wise man declareth  
that the Heart is deceitful above all  
things, and a double Tongue is an abo-  
mination before God: I will not here  
make register of the execrable subtleties  
of these fire-brands of Hell, of explain-  
ing themselves to one another by an in-  
nocent Interpreter, of whom one may  
say, as *David* did of the Patriarch *Jo-*  
*seph*, *That he heard a Language which he*  
*had no understanding of*; but is the fault  
in the Sword if one commit Murther  
with it? or of a Sacrament if many abuse  
it? Who knows not the corrupt Sto-  
machs turn the best Meat into Crudities?  
Besides all this, the counter-sence of  
their words as well in Speech as Wri-  
ting; their cabalistic Cyphers, and  
interlined Letters, written by a Liquor,  
which of invisible became visible by be-  
ing held against the Fire, and by such  
like means; and many other wayes;  
whereby

whereby they dayly maintained their wicked correspondence, by abusing in so many several manners the goodness of this religious person, who was thereby tost like a Ball betwixt two skilful Gamesters.

But if the wicked devices and odious sins which were acted in the Temple and in holy places by the Sons of *Aaron* and of *Eli* were so severely punished by Divine Vengeance, what punishment was due to these sacrilegious persons, who not content to violate a Sacrament, which is great and honourable, and by an infamous Adultery projected and acted by them, but also this other holy one, which pronounceth on Earth the Decrees of Heaven, miserably changing into a crime, that which ought to serve them for an instruction of justification; How oft, like *Uriah*, did they carry in their own Bosoms the sealed Packets of their condemnation, but with as much wickedness and deceit as he had of ignorance and innocence.

But this sort of Writing and Speaking was not all, the furious passion which so tormented them, and robbed them of their repose was not an evil that could be  
healed

healed so, without coming to an effect,  
(their reciprocal being but too well desires  
known to one another) that old Serpent  
the Devil,

*Who hath so many names, but more de-  
vices,*

*With which to mischief Sinners he en-  
tices.*

He, I say, failed not to suggest unto  
them many means of seeing one another,  
and that in such a manner as they desired;  
for though in this sort of Vice, the Gos-  
pel places the mental Adultry in a lust-  
ful look, and a determinate mind to do  
evil, yet the execution is not perfected  
by the view, though these, like those of  
the Basilisk, strike death into the Soul; the  
life of which consisteth in Grace, which  
is lost by a mortal coveting.

*Alcinus* being assured of *Vannoza's*  
good, will (to him, but evil in its self)  
did soon find the way (were it by the  
means of some friends, or rather the ir-  
resistable force of his Coin) to procure  
access to a house that joined to *Capoleon's*,  
where by the conjunction of the roofs,  
he facilitated his entrance to the Cabi-  
net



net of Meditations of her, who easily waived her devotion, to yield her self to his. There whilst her Husband thought her taken up with Celestial Contemplations, she was exercised altogether in Earthly ones, and in the possession of her new Lover: Thus was this immodest *Helena* taken for a chaste *Hecuba*. And thus these passionate Lovers being arrived to the top of their pretensions, in the enjoyment of their delights, as execrable as unjust, thought they had found out the *Elyzian* Fields in this Garret: But the pleasure of the wicked passeth in an instant; and the Royal Prophet hath declared, That he hath *seen the wicked elevated above the Cedars of Lebanon* (which are the just and perfect Souls); and soon after repassing by the same Thickets, he has no longer perceived them, because they were shrunk away and failed; for as the wax melteth before the fire, and the smoke dissipateth and vanisheth as it riseth higher, so Sinners are brought to nought in God's presence, in an instant: This intercourse lasted but a while, for these often frequentings of this house being observed by the Master of it, (who was not at all advertised of the reasons  
of

of them, all the business being brought about by one of his Servants, corrupted by *Alcimus*) it presently buzzed suspicion into his head, (a Vice natural unto the *Italians*) and made him begin to look after the honour of his Wife, who was rather capable to beget pity than desire: See here an eclipse, and parenthesis for some days to the interviews of our Lovers.

*Thus crosses do in multitudes descend  
On those who 'gainst Gods righteous Laws  
offend:*

*But they like Mules and Beasts, quite void  
of sence,  
Feel not the rod, nor turn from their  
offence.*

But the same spirit of darkness that animated them, being as fertile in invention as perswasive in wickedness, to make them a passage through all the steps and degrees that lead to the highest top of iniquity, suggested to them more of his Diabolick ways; Diabolick do I say! nay much worse than the artifices of Devils, who are forced to confess their impuissance in sacred places, which our wicked

wicked ones chose to make the execrable Theatre of their abominations ; whence comes it (saith God by the mouth of a Prophet) that they whom I loved have committed such crimes in my own house ? And if a fault which of it self is but venial, or slightly punishable, becomes inexpiable, *et crimen lese Majestatis*, when acted in a King s Palace, as being a place of veneration, and not to be dishonoured by an infamous act, what new punishment must there be invented to inflict upon him who violates the Temple of the Immortal and Invisible King of Kings, by detestable prophanations ; Of a certainty God will not hold for innocent him that pollutes the place of his abode, and make that which is consecrated for a House of Prayer, be converted into a Den of Thieves.

*Within this House, Lord, nought is fit  
to be,*

*But what in holiness resembles thee.*

*Vannoza* having no liberty to go abroad, but to holy places in the company of her Mother, *Alcimus* by an act doubly sacrilegious, still frequented those Monasteries



nafteries where there were to be Stations, Indulgences, or Proceffions of the Fraternities, and there habited like the Religious of every feveral Monastery and Order where he was, he hid himfelf in fome private Chappels, or fecret and dark retiring places, (as thofe who do evil, hate the light) and was there vifited by his devout Miftrefs, where under pretence of Confolation, Inftitution or Confeflion, they acted that which could fcarce find remiffion from him who was thereby fo highly difhonoured in his own habitation: I am ftruck with horreur to difcover deeds of fo black a hue; but it is to ftamp fome horreur in the Sou's of thofe who act or are tempted to commit the like, that I trace thefe lines upon this paper.

Thofe who know the dexterity and boldnefs of the *Italian* fpirits, principally when they are pricked forwards by this frantick paffion which hath fo puifant a dominion in their hearts, will not find thefe horrid impudencies ftrange, though to others of another Nation they may feem almoft incredible.

Now as in the courfe of perfection, it is the cuftome of thofe who ufe them-

selves to it, to advance from virtue to virtue, till by degrees they arrive at the top of the Cœlestial *Olympus*, so are there steps and degrees in evil; and though (as an Ancient saith) there is no vice but what brings us to the brink of a Precipice, yet another saith as truly,

*None highly good can in one moment be  
Hurry'd into the worst impiety.*

*None from the top of Virtue in a trice  
Plungeth into the lowest depth of Vice.*

And though this seem to be the last period of it, when a celestial Cloak is fitted to infernal actions, this I say, may well be thought the *Hercules* Pillars, beyond which, wickedness can scarce pass any further. Yet our Criminals found this way so environed with thorns, their encounters so perillous, their interviews so short, and their conversations so incommodious, that though the Roses of this Passion seem not delicious, but amongst such picquant difficulties, yet they soon left their tract of iniquity, because having experimented one before, more easie, and more accommodated to their gust, it seemed to them as ha-

hazardous, as it was in it self horrible and impious: For, besides that the discovery of this Stratagem would expose them to publick infamy, and make them hated and his'd at by all, as the God of War and the Black-Smiths Wife amongst the adulterous Poetical gods, were in the invisible snares; It further seemed, that humane Justice would hardly invent a punishment suitably rigorous to so enormous a Crime: Their next recourse was therefore to a Ladder, which *Alcimus* having procured to be made of silk, and as secretly delivered it to *Vannoza* in one of their private Monastick meetings, which she in the night, at the appointed hour, fastened to the Window of the room of her pretended Devotion, and cast down the other end to the ground, where by his activity readily getting over the Walls of the Court-yard, easily mounted to the highest Pinnacle of his intended happiness, without fearing a Precipice into the horrible depths of destruction, any more than that of his body upon the Pavement, not thinking of the former, since he could escape the later by his strength and nimbleness.



No wonder if *Vannoza* pleased her self in her private Chappel, which she had builded on the top of her house, since there, like *Micah*, she kept her hidden Idol, and instead of burying it at the foot of the Oak of *Sichem* (as *Jacob* did those of his family) by a sound repentance, she sacrificed to it (but this word is too honourable for so dishonest an action) I may more properly term it a prostitution of her Affections, Soul, and Honour. And if Covetousness be called Idolatry, and Gluttons are said to make a God of their Belly, how much more fitly may we term sensual Persons, Idolaters; who seem to acknowledge no other Divinity, than the object of their filthy desires; like unclean Beasts, wallowing in the mire, loosely abandoning the Service of the Creator (who is the sole disposer of infinite Delectations) for that of a vile and wretched Creature; for as he that adheres to God, becomes of the same Spirit with him; so he that sticks unto a loose Woman, becomes a Member of her Body, and of the same substance; so that they resemble two Captives, who by one Chain are conducted  
to

to the eternal Gaoles, unless their repentance prevent their Condemnation. But this practice, as perillous as unhappy, was not long without interruption, according to the saying of the Poet,

*Those whom the highest joys do bless,  
Abide not long in happiness :  
The World, like th' Ocean, ne're's secure ;  
A peaceful Calm can't long endure :  
Felicity ne're rests long in one place,  
And Fortune's Wheel moves not a measur'd  
pace.*

Besides their continual fears ( the inseparable scourge of the wicked ) and the apprehensions not only of being surprized in the act, but of being elpied by some Passengers in the street, their Consciences were still plagued with a thousand remorse.

*Alcimus* always went in the night to the abode of this deceitful *Siren*, alone and armed, resolved to set upon the first that should interrupt his designs, but it being impossible for him to mount the Ladder with so many Arms as he carried, in quitting them, which he left at the bottom,

tom, he was seized always with a fear of being surprized thus unarmed, so that that of the Sacred Pages might justly be applied to him, *Combats without, and Terrours within.* But if affection sharpen the understanding, how was it possible for him to continue blind amongst so many perils as on all parts environed him? How should it be, but that like *Balaam*, he should perceive the flaming Sword of Divine Justice waved over his head, and ready to divide it asunder: But it is in vain for us to desire he should avoid that mischief he so earnestly pursues. The reason of this is well expressed in these words of the Royal Prophet, *The fire is fallen, and they have not seen the Sun; for when the flames of desire tyrannize in their Souls, the light of their eye (that is, their Reason) remains no longer with them, and the faculties of it quite forsake them.*

The jealous in the excess of their love, have this property, to be always suspicious, and consequently fearful, and even then, when they have least subject for it; 'Tis this that banisheth repose from their eye-lids, and causes that the juyce of Poppy, which night sheds upon the earth,



earth, cannot infuse sleep into their eyes ; they are always waking, or rather awaking, and the ear, chiefly in the dark, is always open to the least noise ; so that though these two used all means imaginable to be neither seen nor heard, yet walking in darkness, or in the Scripture Phrase, *groping by the wall, and in elevated places*, whose Symmetry was less discernible than the rest of the Building, it was impossible but that they must make some noise or sound, which would easily reach a watchful ear. *Vannoza* had oft been advertised of this by *Capoleon*, who was troubled that his Wife usually spent a great part of the night in this Garret, in the conversation of the wandring Ghosts and Goblins of the night, thinking her Devotion had by this time brought her into the Visions of *St. Anthony* or of *St. Macarius*, and that the Demons strove to interrupt her Prayers. *Vannoza* sometimes told him it was nothing, and that she was not so good as he supposed, or she desired ; that she was neither in so profound Contemplations, nor such deep Extasies, to give occasion to the Angels of Darkness to envy her Piety, or interrupt it by Apparitions or Illusions.

Otherwhiles she made him some crafty excuses, alledging, that during the silence of the night, the least noise seemeth great; that there are certain Animals which stir not abroad but in the dark, principally on the tops of houses, and alwayes make a rattling and a noise; that if she had been of a timorous humour, her solitude had administred causes enough of fear; avowing to him that she had often seen Fantomes in different fashions, but that she attributed it to the interruption of her spirits, or the weakness of her sight, amongst the shades of night rather than to her vertue or piety. (As if these visits of Satan were marks of the grand merits of such his impious servants.) O *Vannoza*! remember that God is not thus mocked with impurity, that if his long suffering wink at thee for a time, till thou arrive to such a height of wickedness, it is but for thee to take the greater fall.

The old man prepossessed with a good opinion of the chastity of his wife, took her for a Saint, and all she said for Oracles; with which *Alcimus* and she made excellent past-time, it furnishing them sufficiently with laughter. One night amongst  
the

the rest, whilst they continued their entertainments and embraces longer then ordinary, *Capoleon*, like another *Pompeiius*, attending the descent of the Nymph *Egeria*, at length wearied, and oppress'd with drowsiness, fell asleep, and so in a Dream, which brought him into the Countrey near the *Appennine*, where he thought a Bear coming from the Mountains, bereaved him of his Wife, and tearing her out of his Arms, carried her into his Den, where, without hurting her, he nourisht her with Apples and other Fruit, of which he had laid in great store, where helplessly he beheld her embraced by this Savage-Monster; and being in an inexplicable perplexity how he should recover his *Vannoza* from the power of this fierce Animal, as it ordinarily happens to those who are so afflicted in their sleep, he wakened, overjoy'd that this Misfortune was imaginary; though indeed it was but too real: Therefore groping round about, to find if his better half were with him, and missing her, fearing least this Dream might be a presage of some tragical disaster, he leapt out of the Bed, and running up Stairs to *Vannoza's* Oratory, he



he knocked at the Door, at the same time when she was in the possession of a Bear in humane shape. This knocking seem'd to be her knell, expecting nothing less than death from her injured Husband; And *Alcimus* thinking himself betrayed, resolved to sell his life at the highest rate his Valour could put upon it: at last *Vannoza*, not quite despairing of an escape by the assistance of the darkness, advised him to slip under the Bed; and she, feigning her self to be asleep, let *Capoleon* knock a little longer, and after starting up as if affrighted out of sleep, she asked who it was that came to interrupt her in the midst of her repose: *Capoleon* praising God that she was there & safe, recounted to her his Dream from point to point: To the interpretation of which they needed to consult neither *Morpheus* nor *Artemidorus*, for *Alcimus* and *Vannoza* could do it better than either, but knew not whether it gavethem more reason of fear or laughter: *Capoleon* telling her he was come to succour her, and desiring her to open the Door, she knew not whether to take it in jest or earnest, fearing all this but an invention and counterfeit pleasantness

ness in order to her destruction, the conscience of her and that of her Lover, beating up a thousand dreadful alarms; At last, taking courage from the extremity of danger, *My Dear*, said she, *know'st thou not that Dreams are but lyes and delusions? I wonder that you being so wise a man, should trouble your self with these superstitions, which you would blame in the weakest Woman; pray return to your rest; I thank you however for your succour, though it be more importunate than opportune; I am in the little Bed which I have placed in this Room, where pray let me alone this night: Capoleon notwithstanding urging her to open it, protesting that he could not sleep without her amidst this iniquitude, she judging by his voice that he was in earnest, but without any emotion of choller, prayed him to stay a while till she were a little cloathed to go with him, for that Bed was too strait for them both (too strait indeed for the Husband and Adulterer.) This while she consulted with *Alcimus* for his escape, who to put himself in posture for defence or flight as he should see most convenient, (fearing least if by some sinister accident he should be found under the Bed, it might cost him*

him

him his life before he could get up) thought it fittest to get behind the door, which was no sooner open but *Capoleon*, taking *Vannoza* by the hand, led her away to his Chamber in the dark, hereby making them both an honourable amends for the fright and trouble he had put them to: *Alcimus* now had time to clothe himself and escape, applauding in himself the wit and courage of *Vannoza*, and blessing the good fortune that attends on Lovers, Instead of acknowledging (wretched as he was) the infinite bounty and goodness of God, who by this hazzard he had run (the greatest imaginable) gave him fair admonition to renounce his abominable wickedness and impiety, and by thus shewing him the rod, would fright him into an amendment. But alas! his depraved spirit and impenitent heart, instead of repenting for what was past, and amending for the future, strove rather to imitate the Mariner, who having escaped the fury of a Tempest, which threatned him with manifest Ship-wrack, hath scarce dried his Cloathes before he is so weary of Land that he is fired with impatience and desire of imbarking for another Navigation,



vigation, to try his fortune the second time: As for *Vannoza*, her wickedness whetting her invention, and sharpening her industry, she made her husband (whom she saw besotted with love of her) believe what she pleased, telling him, That after some exercises of mortification, which without naming he was sufficiently satisfied of, finding her self wearied, and her spirits weakened and dulled, she was constrained to go to rest, being of opinion, that after having chastened her body and brought it into servitude, it was not fitting presently to restore it to delights betwixt the arms of her husband, whom at the same time she sweetned with many feigned caresses: Thus this false Female, the more sweetly she flattered him, the more deeply she deceived him: This brings into my memory the saying of *Uriah* to *David*, *That he could not allow himself to take his ease and pleasures in the bed of his wife, whilst his Captain Joab was armed in his pavilions*: Thus ended this Adventure, which served but for a whet-stone to sharpen their infamous desires and brutish appetites; The remembrance of a danger vanished with it, and being  
once

once in safety, we forget who set us there ;

*Benefits we write on a wave,  
But Injuries in brass engrave.*

They renewed their intercourse when the shades of Night rendred all things invisible ; but they forgot that Night has eyes,

*Night's beauteous eyes, the Stars do  
pierce  
The Shades which veil the Universe.*

Not to mention the great eye of the Divinity, which cannot be clouded by the thickest darkness, since God is all light, and nothing is hid from him : This universal sight, which gave him the Name of God, according to the *Greek*, sees through the Walls of Heaven, and without being perceived, plainly beholds and orders the Influence of the Stars and Cœlestial Bodies, and sees not onely the Actions which are hid from Men, but even the Thoughts, and those very Faults which are unknown to them who commit them ; This drew  
from

from the mouth of the Divine Singer  
these words which suit so fitly to our pur-  
pose :

*Vain were my hopes, to think the veil of  
night  
Could hide my secret actions from thy  
sight ;  
Night, even then, has eyes to fix on  
me ;  
What's dark to us, Lord, is not so to  
thee,  
Who canst turn night to day,  
Or make noon mid-night be.*

For as to save *Israel*, God made use of  
thick darkness at noon-day, so to disco-  
ver the wicked actions of the despisers  
of his Justice, and abusers of his Mercy,  
he can make day in the midst of night,  
laying open to the light the works that  
are wrought in darkness: This he brought  
about here by a way as strange as that, by  
which he caused the heads of *Goliath* and  
*Holofernes* to be cut off by their own  
Swords.

*Alcimus* his Servants seeing him so of-  
ten go out of the house, to pass away  
part of the night abroad, in the equi-  
page



page of one that goes on no good design, being alone and unattended, as being unwilling to have any witness of his actions, had cause enough to conjecture, that he went to those Thefts, which are now as much esteemed in the world, as others were formerly amongst the *Lacedemonians* ; but they were in continual apprehensions lest some mischief should befall him, as it ordinarily happens to the defilers of another's Bed ; but he had strictly forbidden them to follow him, upon pain of his displeasure, and cashiering them from his Service ; so that they were forced to let him run alone after the desires of his heart ; but his Parents being advertised of it (to whom this only Son was dearer than the apples of their eyes) made him be so well watched by one of their most trusty Domesticks, that at last this subtle Hunter took him on the Seat, and saw a new kind of Angel ascend and descend a Ladder, which was quite contrary to that of *Jacob*, that reaching unto Heaven, but this to Hell : Yet was it better for *Alcimus* to be discovered by those who desired the the safety of his Soul as well as Body, than by a jealous Husband, who  
taking

taking him in the act, would have sacrificed both to his fury. But it was necessary for this head-strong young sinner to be more severely chastised than by a Fatherly Remonstrance, to turn him from his evil courses and bad designs, which happened in the manner following : This Servant of *Alcimus* his Father, who by his craft had traced out the haunts of this untamed young Courser, not having on his lips the Seal of silence, which *Alexander* fixed upon those of *Ephestion*, having advertised some of *Alcimus* his Servants, that they should take care of their Master, and that notwithstanding his Commands to the contrary, they ought to follow him afar off, for fear lest some disaster should befall him for want of succour; they who desired nothing more than the conservation of him, on whom their fortunes depended, quickly accorded to this Proposition; but it was fit that their eyes should make them certain of what they yet knew nothing of, but by the ear; which having done, and no longer doubting of the certainty of it; it happened that one night having followed him afar off, and seeing him stop, they

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made

made a stand, and there see him mount his Ladder, whilest they as his *Corps de Garde*, stood Sentinel, and made their Rounds about the street, he having left his Ladder hanging at the Window (as usually it did) to attend his return: Mean while it fell out that a Party of *Sbirres* (who are Sergeants and Officers of Justice in that Country) who came from the search of some Robbers, meeting these Persons in the street, examin'd them, what business detained them so long out of their Lodgings, asking them their names, their quality, and abode, and going at the same time to seize on some of them, who gave saucy and abusive answers to their interrogatories, there were presently Swords drawn, blows dealt lustily about, Harquebusses lustily fired (the ordinary Arms of these *Sbirres*) a great Cry made, and the Alarm hotly given in that Quarter, some crying out Thieves, some Fire, some Murther, and all was in an uproar, People flocked out of their houses to see what the matter was, and the street was so full of lights, that it seemed to be rather day than night; the Inhabitants assembled from all parts, and *Capoleon's*  
Ser-



Servants went out among the rest; *Capoleon* himself leaped out of Bed (every one being concerned at a Cry of Thieves or Fire) This Gentleman being one of the Chief men of that Quarter, all flocked about him, and before his house, where the Ladder hung for a *Scalado*. Whilst these confused Cries, Blows, and Wounds made all speakers & no hearers, the noise came to the top of the House, where our two solitary Sparrows were lodged: *Alcimus* leaping up, run to the Window (after having habited himself as well as possible on the sudden) and was going to go down by his Ladder. Good God! what an amazing sight was it for him to see all the street and Court full of people, which stood thickest about the bottom of his Ladder: Some seized on the Arms he had left below, others were coming to search for Thieves in *Capoleon's* house; some were complaining of their Wounds, others laying hold on the Prisoners; and finally, all was a *Chaos* of Disorders. I have no leisure to describe the fright and terror of *Vannoza*, who ran down to her Husbands Chamber, as if she had been going to execution, or descending alive

into the Sepulchre ; for what could she promise to her self but certain death, and the hour of her punishment to be already come ? *Alcimus* having nothing for his defence but a Pistol and a Dagger, resolved to run down the stairs of the House, and resolutely to rush through the press, which he did with more resolution than consideration ; and at the bottom of the Stairs meeting a Servant of the house, which begun to cry out Thieves, he pulling his hat over his eyes, to avoid being known, fired his Pistol so near his face, that the other holding up his arm to avoid the blow, had it shot through with a Bullet, and his eyes so dazled with the smoke and fire, that that, and the fright he was in, made him fancy as many Thieves as sparks : the report amazed all the hearers, and he running to the Gate, gave the first he met so rude a salute with his Poniard, as put him into a necessity of saving himself, rather than seizing him ; he prest forwards, pushing one, and striking another, and crying out, Here, here, my fellows, now's the fittest time to make our way with our Swords and Pistols, which frighted both the Sergeants, and all the  
Com-

Company into a belief that there were many of them, and that they should find sharp service in attacking such desperate Villains, so that their terror putting them all to flight, he fled and saved himself pell-mell amongst the rest, without ever being known or taken notice of. *Vannoza* knowing nothing of all this, and hearing nothing but blows and cries, fancied her self already torn in pieces; and attended nothing but her death; she knew that in that Country 'twas in vain to ask pardon of a Husband for faults like hers; these Offences like Treason against Princes, are not washt away but with the blood of the guilty, the spot; like that of Oyl, not being to be taken out but with the piece; and as it is imprinted in humane nature, to endeavour to prolong it as long as they can, she run down into the Cellar to hide her self, as if she were willing to go alive to Hell, rather than suffer the pains of death; or like a Criminal Vestal, be put alive into the pit, as a punishment fit for her uncleanness. Here she might justly say, as the Reprobates will at the Day of the Universal Assizes, *Mountains fall upon us:*



with her as with a Traveller, who being in open Fields in a Tempest, sees the Heavens all on fire with Lightning, hears the Air resounding with Thunder, sees the Earth washed with the Rain, and beaten by the Hail, and fearing so many Arrows and Instruments of Death bent against his head, betakes himself to the shelter of a well-spread Tree, or secret Grot ; but if a Thunder-bolt come to tear the Earth from under his feet, think but what fright he now endures this moment, which he takes for the last of his whole life ; such was the dreadful fright of *Vannoza* , too happy *Vannoza*, had she made use of these Rods of God's Fatherly correction, and if by the fear of God's Judgments, she had been frightened into Goodness : But God might well work Prodigies by the Rod of *Moses*, it nothing abates *Pharaoh's* courage ; there are some Souls are so depraved, that like Tigres, they grow more fierce by gentle usage. Lord, with how many pleasant ingredients of mercy dost thou temper the bitterness of thy Potion of Justice ! How many warnings dost thou give to them, who amidst their Sins have not quite lost the sense of thy fear, to make them

them hide themselves by penitence from the Arrows of thy fierce wrath ! This action of *Vannoza's* hiding her self, puts me in mind of that of *Adam*, after he had tasted the forbidden fruit. And further (which is nearer to our purpose) of that of *Helen*, so exactly described by the Prince of Poets, when at the Sack of *Troy* *Aeneas* espyed her hid in the Temple of *Vesta*, for fear of being involved in the general Ruine ; the words, coming from this Noble Genius are excellent, and worthy the Recital.

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*Limina vestæ*

*Servantem, & tacitam secreta in sede latentem*

*Tyndarida aspicio ; dant clara incendia lucem*

*Erranti ; passimq; oculos per cuncta ferenti :*

*Illa sibi infestos eversa ob Pergama Teucros,*

*Et pena Danaum, & deserti Conjugis iras*

*Permetuens, Troja & patris communis Erynnis*

*Abdiderat sete, atq; aris invisa sedebat*

*Exarsere ignes animo ; subit ira, cadentem*

*Ulcisci patriam , & sceleratas sumere pœnas.*

*In Vesta's Temple Helen I perceiv'd,  
By fear of Death almost of Life bereav'd:  
The dismal flames 'midst the thick shades  
of Night*

*Gave to my wandering eyes sufficient light:  
She who the Trojans had so dearly cost  
For whom their Empire, Goods, and Lives  
were lost,*

*Justly expected that such injur'd Foes  
Would with their Swords stamp on her  
breast their Woes ;*

*Fearing no less with guilty blood t, assuage  
Her injur'd Husband and the Grecian  
rage.*

*Expecting thus till wrathful Greece or  
Troy*

*Should the dire cause of both their ills  
destroy.*

*There th' Altars did a hiding-place afford,  
T her whom men lated, and the Gods ab-  
horr'd.*



Mean while as this famous *Grecian* Beauty which first fired the *Trojan's* hearts and then their houses, though seized on by so much fear, yet escaped the mischief she so dreaded, seeing her self after the sack of the great and state-ly *Ilium*, kindlier entertained than ever, in the arms of her Husband *Menelaus*, and after her loose abandoning her self to the embraces of *Paris*, more honoured than before by the *Grecian* Princes; so *Vannoza* saw all this uproar terminated in a gracious reception from her husband, who was over-joyed at his fortunate escape from the destructive hand of thieves, who (as he thought) had fixed the Ladder there to scale the Walls of his House and rob him of his Goods: Thus after a furious storm and tempest, there remains no tokens of the terroure but a little foam which the billows have driven upon the shoars; and a little rain and dirt upon the ground, after the noise of thunder and tempestuous whirlwinds: O God where is the verity of thy declaration of happiness unto the good, and evil to the wicked?

*How long, how long, Lord just and true  
 Shall the curst troops of evil doers  
 Boldly their wickedness pursue,  
 Fearless of eathly or heavenly powers?  
 Shall they for ever with impunity  
 Thy Servants wrong, and the dread power  
 defie?*

But stay my Soul, the way is slippery,  
 thy feet may well slide and deceive thee,  
 where thy wings intended to bear thee  
 aloft:

*Do not molest thy self to see  
 The wicked in prosperitie;  
 With envy don't thy self oppress,  
 To see them thrive in wickedness,  
 Like flourishing and verdant grass  
 Whose beauty suddenly does pass,  
 Or flowers which ravish the eye  
 But soon are withered and dry.  
 Stay but a while, thou shalt behold  
 The wicked gone like tales long told;  
 And all their glories no more seen  
 Nor heard then if they'd never been.*

What astonishing amazment seized on  
 Vannoza, who seeing her self lifted from  
 the

the depth of despair, to the highest top of happiness, could not choose but suspect its reality, and as a bad conscience is never in security, she feared that she was brought to be sacrificed, as those of old with Musick and Garlands; But by little and little she reassumed her courage, understanding by the recital of the adventure (which every one reported according to his fancy) that *Alcimus* had escaped unknown, and past amongst that uproar for one that intended to rob *Capoleon* of his Riches rather than his Honour, nay rather for a troop of Robbers, for the wounded servant, and those that fled, deceived by the darkness of the night and their own fear (which hath the property to make that appear which is not, and to multiply to an infinity that which hath any thing of reality) made this deceit pass for a verity, none being able to contradict it: *Capoleon* searched all parts of the house, but found nothing of what he sought for, but found his traces and footings in the Garret, and thence passing to the Hermitage of this holy Female, he told her it was no wonder that he had heard a noise there before, and that there were other



other Apparitions than those of Spirits and Fantomes, for these had both Flesh and Bones; the Window where the Ladder was found fastned was condemned as culpable, the Garret on all parts barricadoed up as criminal, the passage over the Gallery stopped up, and all the Avenues made inaccessible; But it was impossible these Serpents to vomit out their poison which was so deeply fixed in their Breasts: it was therefore time for Justice to give fire to her train, one spark being enough to blow up all, and the finding but one end of the thread sufficient to unravel the intangled Clew: One of *Alcimus* his servants having been taken and bound by the Sergeants, was by them carryed to Prison, where before the Judge that took his examination, he confessed but too much, manifesting his own innocence, by the discovery of his Masters guilt: Magistrates who are living Laws themselves, and interpreters onely of the dead or written ones, are most commonly like the Spiders, which seize on small Flies, but let the great Wasps and Bees alone in quietness; so that of the Poet may well be applied to them;

*Dat*

*Dat veniam corvis, vexat censura columbas.*

*To ravening Crows they gentle prove,  
But vex and plague the harmless Dove.*

His design was to impose silence on this innocent prisoner, and thereby to purchase the title of prudent, rather than that of just; and it being in his power by the means of many other witnesses which he named to him, to prove his Adultery, and punish it according to Law, he was afraid to make too much noise about it, lest (like a Dog that barks too much) he should be beaten for his fidelity; He knew the Grandeur and Puissance of *Alcimus* his Family, and further, that if the secret should once come to *Capoleon's* knowledge, he would seek Heaven and Earth for vengeance, and never stop at Blood or Murthor. It is not, certainly without reason, that the wisest of men hath said, *That a man of little courage ought not to undertake the Office of a Magistrate, lest fearing the face of the Puissant, or the Power of the Mighty, he cause a scandal, or act an injustice by his timiditie.*

The

The Judge for fear of raising himself enemies amongst those where both the offenders and the injur'd were equally his friends, privately advised *Alcimus*, that it was best to withdraw his man from Prison, through the golden gate, and lock up his lips with a key of the same Metall, least the springing of that Mine should blow him up into destruction. This young Cavalier, unexperienced in worldly affairs, slighted this advice, and thinking himself clearly and secretly escaped from the ship-wrack, was not contented wholly to deny all that had been confessed, but threatened his Servant with the highest Menaces, to make him be punisht as a calumniatour, and lastly, make him die by the hands of Justice, which made him stronglier persist in his depositions, and all his companions for witnesses, knowing no other way to save his life and regain his liberty: The Judge being no less friend unto the Family than to the person of *Alcimus*, advertised his Parents of it, who were already told by their own Spy of all their Proceedings, which was the cause that to avoid scandal, and least that which was yet secret should become pub-



publick, they took him aside, and after many grave Remonstrances and serious Admonitions (notwithstanding his positive denial and horrible protestations, as if Sacrilege and Adultery could be that way purged) they gave him to understand how they had light on the Clew that led them in the pursuit of him through all his crooked *Meanders* of wickedness: But this instead of amending him made him worse, by adding the fire of Anger to that of Lust, so that his choler choaking his reason, put him in a fury against his servants, their honest care and fidelity appearing to him not onely a base disobedience and disloyalty, but an unpardonable injury: so true it is, that as the good change all to good, and make profit of their losses, the wicked turn that which is good into evil, taking services for affronts, and the amity one strives to shew them for a passion rather importunate and troublesome than worthy an acknowledgment: so that instead of applying soft Oyls and Lenitives to this Sore, to abate the Inflammation, he rather strove to heighten it to a Gangrene, by threatening nothing else but revenge against his Servants, by dis-

discarding, blows or something worse, so far did his fury transport him against those whose onely Crime was too much fidelity : And to arrive to the top of his folly, he resolved instead of getting liberty for the Prisoner, to become a party against him, and procure his death from the hands of Justice, by Artifices as full of sublety as impiety, thinking to bury his fault in the grave of this innocent : Thus *David* strove by the sin of Murther to make himself more free and secret in the Commission of that of Adultery.

*The End of the Third Book.*

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AL.

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# ALCIMUS

## AND

# VANNOZA.

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LIB. IV.

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EE here *Alcimus* arrived at the very Crisis of his wickedness; And see how far more easie it is to corrupt Judges on the side of Clemency, than on that of Rigour; since as the Lawyers say, That the sovereign se-

A a                      verity.



verity of the Law is a supream injury; like those Remedies of Steel and Fire, which Chirurgions use, to dismember and stop the Gangrenes of their Patients; Remedies more painful than the Diseases which they cure. If *Alcimus* had prudently designed to free the Prisoner, and to smother his depositions, to avoid the stirring up a dung-hill which would fill the City with noisome and pestilential vapours, and by silence to save the lives and salve the honours of the principal offenders, there is no question but the Judge had closed with the design; for as *Eleazar* attacqued *Antiochus* his Elephant in the flank, the most tender and onely penetrable part of this vast body, so Officers of Justice are sooner vanquish'd by pity than by any other means, compassion being a charm whose sweetness abates and betrayes the most hardy courages, but to commit an injustice attended with cruelty is the part of a Devil rather than a man. This was the cause that *Alcimus*, what artifices soever he used, whether by intreaty, promises, or threats, to arrive unto the top of his pernicious design, was totally frustrated and deceived, and driven upon the same  
rock

rock on which he would have split his inculpable servant. Being in this like the Ape, which hopping up the boughs of a Tree, the higher he climbs, the more he discovers his shame; or like the Peacock, who the higher and more proudly he erects his plumes, the more does he discover the parts he should strive to hide. There is no stronger accusation than excuses too far stretch'd, and too violently urged, as none are less believed than those who think by Oaths and Blasphemies to strengthen their affirmations.

Judges alone cannot order the Process, having to that end their Clerks, Proctors, Advocates and Registers; and the parties themselves, who like Birds discover themselves by their notes: But what was worst of all, *Capoleon* prosecuting for Justice against him whom he thought one of the Thieves that had attempted to rob him, by too solicitously searching what he ought not, found what he would not, nor ever thought of, like an ignorant Glass-maker, who intending to blow a Glass, makes a Bottle, or a more useless and ill-shap'd Vessel; Good Heaven! how was he sur-

prized at the prisoner's depositions! a Maid gathering flowers in a Garden or Meadow for a Poesie or a Garland, and suddainly seeing an ugly Serpent leap from under them, is not in a stranger disturbance than was *Capoleon* at this amazing news, which (as it often happens) was as near the truth as it was far from appearance: But as age had indued him with prudence, he, like a true *Italian* smother'd his resentments, making a shew to the reporter, as if it were as far from his belief, as it was from truth or likelihood; But imagine in the mean time what an assault this was to his jealous spirit: But according to the Custom of the Nobility, who despise the ordinary proceeding of Justice, which they will render to themselves by furious revenges; *Capoleon* being hereupon resolved, though quick enough both of sight and hearing, seemed to be both deaf and blind, nay more than that, insensible of this affront, giving out, *That he would not engage his Honour upon the deposition of a Villain, who strove to save himself by accusing his Master; and who like one that is a drowning, catched indifferently at all he saw, or what ever he thought might be instrumental to his safety.* On



On the other side, *Alcimus*, as if he had sworn his own ruine (it being no wonder that he who is once blinded stumbles at all that lyes in his way, and proceeds from bad to worse) after having outraged, beaten, and abused his Servants, turned them all out of doors; they being called for Witnesses by the prisoner, their despight for this injury made them easily content to tell the whole truth against their Master, which appearing by the conformity of their depositions, the prisoner was enlarged, and cleared of the attempt of robbing *Capoleon's* house; and as in War there are no Soldiers kindlier received, than those whose bad pay or worse usage forces them to change parties, their anger or apprehension of being taken and punish'd as Traytors, making them doubly bold and desperate; so *Capoleon*, ingenious in searching into the original of his Evils, by fair words, and ample promises, drew from these shamefully injur'd Servants, a perfect declaration of all the most subtle and secret of *Alcimus* his Contrivances. Thus was *Alcimus* the Artisan of his own misfortune, and the ruiner of his own projects, which he manifested by the same

industries by which he thought to conceal them, like the Hare, which declares the nearness of her end by her often doubling.

But *Capoleon* now by many circumstances, assured of that which he before did but conjecture, no longer questioned the loss of his Honour, and the disloyalty of his Wife, but studied how to repair it by a memorable Vengeance, which should serve for an example to all posterity. To this end, making no shew of being offended, and at the same time seeming less jealous than ever of *Vannoza*, and letting the Judge know (who he knew would soon advertise *Alcimus*) that he did not in the least suspect his Wifes Integrity, believing his own experience sooner than the depositions of a Rogue; nor would he ever believe that so noble and brave a person as *Alcimus* should enterprize so unworthy an action as the robbing of his house, or attempting the Chastity of his Wife, he by this means confirmed *Vannoza* against all fear of punishment, who gave an exact accompt of all these passages to *Alcimus*, who on his part did the like to her of all he knew, lest she should let her self be betray'd to  
a con-

a confession by furious threats or deceitful promises, mingled with the false Cares of *Capoleon*, so that strengthening one another in their mischievous actions, they imagined that they had walked in Clouds hitherto, and feared not but to find means to do so for the future. *Capoleon* thus Cajoling his Wife as treacherously, as she Caresed him deceitfully, do by their reciprocal dissimulation illustrate the truth of the Wise Man's saying, *My Son, those who flatter thee, are they that do intend to betray thee.* Fraud is an im-poisoned potion, which first begets a Vertigo, and then a mortal Lethargick slumber, which lecrely luls us into destruction.

*Capoleon* all this while was pitching his snares to entrap the prey, which should make an ample satisfaction to his vengeance. He sets more Spyes on work than *Argus* had Eyes: he gives his Wife more liberty than ever, imitating the Gaoler, who in the morning puts those Prisoners into a pleasant Garden by his Prison, who at night must upon a Scaffold serve for a Tragique spectacle; or the Butchers, who gently stroak and claw those Beasts which they are about to



knock down and kill : Thus a dead stillness precedes an Earthquake ; but while our unskilful Mariners thought the storm was blown over their heads, the clouds were thickening for a Tempest which they were shortly to hear singing through their Ears, which were now shut against whatsoever seemed to obstruct their new designs. The difficulty of the action did the more inflame *Alcimus* his Passion, who now became the more amorous of *Vannoza*, the harder it was to enjoy her : The commerce with bad Women having this Similitude with Mount *Ætna*, whose flames grow fiercer by the Rain which extinguisheth others, and Scorpion-like, they can shoot that sting which nothing can cure but a Medicine extracted from their own bodies. But if this fire be so imperious in the green Tree, what is it in the dry ? I mean in the feeble spirit of *Vannoza*, whose flames raged so much the fiercer, by how much she had the less strength to resist them.

These workers of iniquity begun again to weave a Net for their own destruction, for which they found no thread fitter than their old one of Father *Simplicius*, for *Vannoza* (having no other door of liberty open

open but that of the Church, never stirring out but under the pretext of Devotion, whereby she found means to signify her mind to her Gallant by those pretendedly holy characters) went presently after this unhappy uproar to this good Father, to discover to him the imaginary attempt of the Robbers, in the fashion which she judged most proper to give a colour to her justification. This well-meaning Religious Father, who had taken the common report for truth, (a report as favourable to *Alcimus* as he could desire for the covering of his Theft, which was of far greater concernment than what had been imagined) was much surprized when he heard from the mouth of *Vannoza*, That he who fixed this ladder did it with a design to attack the impregnable Fort of her Chastity, and that the Robber was no other than *Alcimus* accompanied by his Servants, one of which being taken, had discovered all the design unto the Court of Justice, and whose depositions had been confirmed by the testimony of his Companions; and withal, renewing her Complaints against this Gentleman, as one whose often repulses had rendred desperate, and who by that means

means was come to this extremity, which was an injury for which no earthly punishment was great enough; adding, That for all this, God had been so merciful unto him, that *Capoleon's* Heart was not thereby fill'd with any suspicion or rage, and that notwithstanding his former Jealousies, which time and her Pious Endeavours had now well near effaced, he was now more inclined to hold the Servants Accusation for false, than to imagine that the Master could admit of so base and unworthy a design.

*Simplicius* knew not what to answer hereunto, onely, *That her suspicions might be true, but yet that it was possible for them to be false, since Fear has the property to make us easily believe ill of those we mistrust; as love makes us ever think well of those we affect: but yet it was necessary to be well informed before we condemn, for fear of passing a rash Judgment.* Promising her withal to use his utmost endeavour to free her from this trouble, and the oppression of her frantick pursuer; and so comforting her the best he could, he dismiss her with a blessing.

*Alcimus* betaking himself to the same  
Asylum,



*Alyuu*, came to excuse himself to this good Father, and to make protestations of his Innocence, taking the common Report for his Vindication; alledging, That the voice of the People and of many waters, was that of God; and withal inveighing against the treachery of his Servants, who to bring one of their Comrades out of Prison, had conspired against his Honour, to save themselves under the shelter of his authority.

*Simplicius* replied, *That he had really been of this perswasion, and that he had answered the same to the continual suspicions and ordinary Complaints of Vannoza, who daily buzzed in his ears her suspicions of these passages for realities.*

*Alcimus*, who desired nothing more than a Personal Conference with this Lady, protested to him, *That in his presence he could bring her to confess that her opinion was as false as the contrary was true; being now perfectly cured of the impressions that her Beauty had struck into his Soul.* By this means they were so subtilly wicked as to discover their Minds before this good Father, but in a Language which

which he understood not ; these being of those deceitful lips which the *Psalmist* speaks of, that spoke *with a heart and a heart*. And thus by the charitable interposition of this Pious Man, whose zeal they abused with as much Impiety as Impudence, they both by word and writing renewed their former intercourses, and what was more horribly wicked, in those holy places, adding to the rest the abuse of those Sacraments, which if rightly used are the seal of Salvation, but by that means the instruments of insupportable damnation, from that Eternal God, to whom not only the Intelligences which rule the World do bow, but even the Infernal Powers tremble. O extremity of hard-heartedness, and more than Diabolical iniquity ! *Capoleon*, who had always his Sentinels set, watching the deportments of his immodest Wife, and the means to draw her into the snares he had pitched, was advertised of all these proceedings, and being informed that she was often in Confessions with *Simplicius*, where *Alcimus* still came as to Confession, and where they had long discourses together ; this Man whose Jealousie was even encreased to a frenzy, medita-

meditating nothing else but vengeance,  
 took it for granted that this Father was  
 an accomplice of his Wife's wickedness,  
 his spirit being now open to the most  
 horrible and worst impressions. His  
 suspicions redoubled by the Visits which  
*Simplicius* made to his Penitent in his  
 house, to alleviate the afflictions of spi-  
 rit which seemingly tormented her, even  
 to despair, caused as well by *Alcimus* his  
 deportments, as by the jealousies of her  
 suspicious Husband; all which were but  
 so many inventions to cloak her sublime  
 subtlety. These well-meaning Visits of  
*Simplicius* in *Capoleon's* house were not  
 without some short remonstrances to the  
 Old man; not lightly to believe the ru-  
 mours of the Town, the reports of Lac-  
 queys and such loose kind of people,  
 whose only design was to advance them-  
 selves by flattery, at the expence of an-  
 other's reputation, and to work their  
 own credit by the defamation of the  
 most virtuous persons. This added  
 strength to his Jealousie, and suspicion of  
*Simplicius*, whom he hereby concluded to  
 be one of the parties, and thereby wor-  
 thy to be included in their punishment.  
 And thus by a mis-intelligence of what  
 was



was spoken in sincerity, this poor innocent Monk was mark'd out for destruction amongst the rest.

My haste to finish the recital of so many horrible iniquities, will make me slip more slightly over many of the malicious industries which Satan suggested to these his devoted servants, to plunge them first into their filthy pleasures, and lastly into Eternal destruction.

The Poets amongst their many fabulous inventions, metamorphose not their gods into so many shapes, as *Alcimus* took to encounter his *Wannoxa*; for as if he had absolutely took upon him the profession of a Comedian, there was no sort of habit which he made not use of to see or speak to her, who had wholly transformed him from what he was before; which was the more easie for him to accomplish, since *Capoleon* had now laid the reins on their necks, whom he saw running headlong to a Precipice. She went and came whither she pleased, and that without the company of her Mother, and *Alcimus* daily saw her under pretexts and different shapes; In Monasteries and Churches in a Religious habit; Other-whiles in Churches he convers'd with her

her in the habit of a veiled Woman; If she walk in Gardens, he becomes Gardener; sometimes accosting her as a Beggar; sometimes as an Artisan, a seller of Wares, a Waiting-Woman, a Kinswoman, and divers other ways, his face being still disguised and suited to his several habits; by which means he deceived Vannozza's followers, who were so many Guards and Spies upon her actions, to make report unto her Husband of all her passages, turns and conferences: It will a little expatiate upon one of his refined subtleties, whereby the sharpness of his invention seemed to triumph over that of Vannozza. Walking one day to a neighbouring Church, accompanied only by one of her Maids, she was (seemingly) accidentally almost covered over with dirty Water which was cast out of a Window, which defiled all her clothes in a shameful manner, and suddenly a Woman, whom she knew not, appeared at the Door to excuse the mishap, seeming to be inexpressibly sorry, and offering her her House, her Chamber, and the choice of all her Clothes to make her reparation for this heedless injury. These Excuses for an Affront seemingly unpremeditated,

meditated, appeased *Vannoza's* anger, and the present necessity of avoiding the disgrace and laughter of the people, constrained her to enter into this offer'd Lodging; where she was no sooner admitted, but sending home her Maid for other Clothes, she being left alone, *Alcimus* presently appeared, and let her know, That it was he who had invented this Device, which he termed a Gallantry, (unhappy that he was, thus to glory in his Crime, and rejoyce in his Confusion) to enjoy her with the greater freedom.

*See the deep subtilty that's here exprest,  
And by this one act judge of all the rest.*

If formerly the excellency of a Painter appeared, in a line direct, streight, slender, and almost imperceptible; Judge whether by this unthought of Artifice, *Alcimus* did not manifest himself a good proficient in the School of *Vannoza's* subtilty. But finally, as if they had been weary of living longer amidst these constraints; they consulted how to set themselves at large in the fields of wickedness, by the assistance of trusty persons: To which end *Vannoza* thought it most material



terial to endeavour to make her Sentinels and Gaolers instrumental to her design, so that finally after many Artifices and Careses, having dazzled the eyes of two of her attendants, with a Metal almost as sparkling as the Sun that makes it, and by the rayes of a Thousand promises, he exacted from them the vows of a faithless fidelity, bound with such solemn Oaths, that their horror presaged their breach and nullity; and consequently she declared to them her passion for *Alcimus*, her secret intelligences, and the desire she had to possess him, and be possessed by him, with a greater freedom: *Capoleon* who before had these Maids his stipendaries, had by one of them the door opened, which gave him a view of all these dark proceedings. It is hard to judge whether it be more proper to call this servant *Treacherous* or *Faithful*; for if she was perfidious to her disloyal Mistress, she was faithful to her Master, who had paid and appointed her to watch his honour: To speak more properly, let us term her a female, and cast upon her Sex the fault of incapacity of guarding a Secret, rather than to accuse her of treachery, since (as is to be supposed) making

a profession of honesty, besides inconstancy, she further imitated the Sea, which will not harbour a dead Carcass or Carrion, (unless kept down by a Weight) but vomiteth it out upon her Shoars; A Secret in Woman being like new Wine, which purgeth its self, and works out at the mouth of the Vessel. And indeed what reason had she to keep faith with her, who had broken hers to her Husband? It is the Receiver that makes the Thief; and if there were not these Mediators, there would be fewer Adulteries. This Servant in accusing the Treason of her Mistress, must necessarily discover that of her Companion; and the cautelous *Capoleon* having doubled her Salary, and made further promises of Golden Mountains, when he had surprized the Delinquents, and accomplish'd his design, he was thereby hourly advertised of all the Words and Intercourses of our two Lovers: and *Capoleon* had so wholly won this Servant to his party, (whom we shall call *Adriana*) that like a Coy-Duck she served him to draw the rest into the Net; so that by her Master's order, cutting both ways, she accommodated her self to all the designs of her

her Mistress, holding in seemingly with her and her Lover, but really with *Capoleon*, she on all hands reaped a Golden Harvest: The other, (whom we will call *Lisarda*) whether it were that she naturally abhorr'd such double dealing, or whether she feared that her report (as seemingly it would) should be the occasion of blood and mischief; or were it that she took compassion of her Mistress, having a horror of deceiving her who had so freely imparted a Secret to her, which imported no less than her life; or were it (which is most likely) that the strongest Adamant attracted this Iron, and that the double recompences of *Alcimus* and *Vannoza* joyned to the gale of promises which filled the Sail of her desires, out-weighed the sparing Salaries of this penurious Old Man; Which soever of all these was the Motive, she wholly quitted *Capoleon's* Party for the other of her Mistresses, and firmly embarked her self amongst all her Enterprizes: But yet she acting with more fear and mistrust of *Capoleon* than her Compassion did, she saw (not without Envy, the ordinary disease of feeble spirits) her self less intrusted and imployed



than *Adriana* was, who behaved and suited her self with greater boldness and complaisance to all the impudent designs of her infamous Mistress.

Under the guidance of these two Stars, nothing seemed impossible, nay nothing difficult to these two criminal Lovers, who raising Trophies to their Conquests, seemed to lead *Capoleon's* Honour in triumph; and thought themselves so far raised above fear, as Thunder and Tempests should for the future be below their fact: But as *Holophernes* dulled with the vapours of the Wine, and *Sisera* with the Milk which they had plentifully sucked in, were unsuspectedly transmitted from the Brother to the Sister, from sleep to death, by *Judith* and *Fael*, so our impenitent Offenders securely sleeping amidst the stupefactions of their sins, did insensibly draw on their punishment by those means which they thought most conducing to a pleasant and delicious life: They now proceeded with impunity, and seemed now to glory in their crime, and colour their unlawful passion with some image of reason.

*Capoleon* advertised by *Adriana* of all their wickedness and mockeries, kept his  
patience,

patience, that like Vulcan he might take them at his ease, and have his turn to laugh at their Tragical success: Imagine but what flegme the enraged *Capoleon* must have to qualifie so much choler, and how dexterously he retired to make a greater leap, and deferr'd his vengeance to execute it the more severely; all the Letters which passed through *Adriana's* hands were communicated to him, by which he understood all the motions of this unhappy Cabal: Oft-times overcome with rage and fury, he was on the point of breaking out into a bloody execution; but whether he thought the fruit not yet ripe enough, whether he were not sufficiently assured of his men who were to assist him in the action; whether God (the hour of Chastisement of these execrable offenders being not yet come) withheld the arm of this Executioner of his Justice, by moderating the Motions of his heart to attend the repentance of the Criminals: or whether, after the Mode of that Nation, he staid for an opportunity to envelope in one common ruine all those whom he thought Accomplices in this fact: However it were, he was restrained by some

secret cause; till one day (the measure of the sins of these Sacrilegious Adulterers being now arrived to the height) after having provided himself of all things necessary, both of Men and Arms, he pretended to take a Journey about an Important Affair which he had at a Town three days Journey from home. Now consider by what follows, whether it were not high time for *Capoleon* to come to a conclusion, seeing the extream madness, and last point of Villany to which these two Criminals were now arrived; for as it is common with Adulterers, and especially those who have Sacrilege annexed, to draw on Homicides in the train of their other vices, *Alcimus* and *Vannoza* earnest of an unconstrained reciprocal enjoyment, were come to a resolution of ridding themselves of the Old Man, either by Sword or Poison, to plain their way to a future Marriage. This Journey was laid hold on by *Vannoza*, as a fit occasion to perpetrate the Murther by Bravo's (so they call the *Italian Assassins*) in some Wood or narrow passage, under colour of Robbery. This Counsel broached first by *Vannoza*, was readily embraced by her *Adonis*, who for Money



Money failed not of Men who undertook to execute this Bloody Enterprize: *Vannoza* had divers times attempted the courage of her Maid, to slip some poyson into *Capoleon's* Meat or Wine, but *Lisarda* loth to envelope her self in so desperate a design; *Adriana* however more seemingly compliant, presently gave her Master warning to avoid this intended mischief.

But now this Assaffinate being projected, broke off the other more dangerous design of poysoning, but (as if secrecy were incompatible to that Sex) *Vannoza* reveal'd it to *Adriana*, praising it for an Heroick Action, and singing Songs of Triumph before the Victory.

*Capoleon* making preparation for his pretended Journey, *Adriana* amazedly came running to dissuade him from it, revealing the Conspiracy that was made against him; to whom the crafty Old Man to dissipate her Fears, answered her, *That he would countermine them, and by taking the takers, marr all their Plots*: Encouraging her to be faithful to him; and so thanking her for her advice, he dismiss her.

He had already caused all the Keys of

his house to be counterfeited, to enter at what times he pleased, to take the Criminals in the act: Whereupon he set forwards in good equipage, and well attended, having under-hand given order that all his Wifes actions should be diligently watched, leaving one in trust to learn of *Adriana* the news of her deportments: He had so long given *Vannoza* her swing, that he now seemed to be no longer jealous. His Journey was so well coloured, that there was no subject left to suspect it; He was followed three or four miles by a Servant of *Alcimus*, to see what way he took: At the place where he Dined he remained until night, and returned to the Town very late; where being retired to a private house, he heard from *Adriana* that his back was hardly turned when *Alcimus* came to supply his place in the habit of a Jeweller.

The Night was in the middle of its course, and darkness more then Cimmerian had over-spread the surface of the Earth, and the sweetness of rest and heaviness of sleep had rendred the Condition of most in the City little different in appearance from that of the dead; when *Capoleon*, whose many designs and thoughts

thoughts had bereaved him of repose, covered with a Coat of Mail, and Head-piece, and armed with Pistols, Poniards and Sword, accompanied by six men, some of them his Servants, and others Bravos, compleatly armed, and resolved to execute *Capoleon's* vengeance, with so much the more boldness, by how much it seemed more just and reasonable, and therefore they less subject to the fear of scandal or of punishment, came to the house with the false Keys we lately mentioned, arriving without noise to *Vannoza's* Bed-Chamber, who had admitted *Alcimus* into her Husband's Bed, where they lay soundly sleeping in the close embraces of one another. The door being bolted on the inside, he knocked at it like a Master, and as one resolved to enter by fair means or foul, and that speedily, being then unable to suppress the movements of his Passion, to counterfeited his voice, or moderate his Anger. What case *Vannoza* was in when thus suddainly awaked, I leave it to the Reader to imagine, hearing the eager and angry sound of her Husband's voice, who thus surprized her betwixt the Arms of a man, who together with her had not  
only



only robb'd him of his Honour, but conspired against his life: A thousand terrors seiz'd her in a moment; the fears of death, and danger of Hell environed her, so that it bereaved her of all usage of Reason or discourse; as those whom a Wolfe had got the first sight of: The two Maids which slept in the Wardrobe being awaked with the noise, *Lisarda* was almost dead with fear; but that of *Adriana* was only counterfeited, because she kept intelligence with that party, though the thoughts of the succeeding Execution could not but make her tremble: She rose, and softly ask'd her Mistress *What she did intend to do?* Who being with fear almost as much stupified as she that was turned into a Pillar of Salt for looking back upon her flaming City, answered her not a word: What say'st thou *Alcimus* in this pressing necessity, or to whom wilt thou betake thy self? O how true is the Saying of an Ancient Roman Historian! *That when the hand of Destiny layes hold on a man's Collar, he becomes even stupified, his Senses taken from him, and as if he were fetter'd with invincible Chains; he has neither Courage to attack his Enemy, nor to defend himself, nor*  
feet

feet to flye. At least ye defiled Souls, since you are deprived of all hope of escaping a Temporal death, think of preserving your selves from an Eternal one.

Now think of your Salvation at this point of extremity, this precious moment; manage with a hearty desire and unfeigned repentance your reconciliation with the Father of Mercies, who hath promised graciously to receive sinners at what hour soever they heartily repent: But O Lord! how just are thou! and how much equity accompanies thy Judgments. And how true is that saying of one of thy Saints, That it is reasonable he should forget himself in dying, who living never had any remembrance of thee.

During this mute consultation, and fix'd resolution, they beat still more rudely at the Door, calling, swearing, cursing and threatening to break it down, which so daunted the spirit of *Vannoxa*, ever till then so sharp and subtile, that seeing her self discover'd and betray'd, and without other hope of safety than what she could gather from the deepest desperation, knowing the impossibility of her Husband's pardoning this outrage, she took the first counsel that her despair

despair suggested, and which was infused into her Soul by the Evil spirit, who like a Crow croaking after carrion, watched for nothing but his prey; for seeing *Adriana* going to open the Door, she leap'd out of the Bed, and opening a Window which look'd into the Garden, she cast her self violently down, where lighting upon a graven Effigies of stone, she broke her Skull in divers pieces, and her Brains were scattered all about; her Body almost battered to pieces, made passages enough for her adulterous, sacrilegious and desperate Soul to go to the place design'd for it; but where, I am too charitable to speak my thoughts.

*Alcimus* having entred the house in the habit of a Jeweller, had neither Sword nor Stick to defend himself; all that he could do, seeing the door a opening, was to leap out of his Bed and exchange it for a Closet, where he entred, and shut the Door after him; he opened the Window to save himself that way, by another leap like that of *Vannoza*, and to precipitate himself into death by running from it: But this proved no door of safety to him, it being treilliss'd with Barrs of Iron; for his defence he found nothing but

Looking-



Looking-Glasses, Powders, Perfumes, and such like toys which *Vannozza* had used either to augment her Beauty, or repair its defaults; these had been the sparks that had help'd to raise such a flame in this young man's Soul; but now those Odours only could serve to help to Embalm his Body: For notwithstanding all the resistance he could make, *Capoleon* and his followers soon entred into the Chamber, and seeing *Vannozza* dispatched by her Fall, and knowing from *Adriana* that *Alcimus* was shut into the Cabinet, the door was quickly forced open, and the young Cavalier being only in his shirt, soon found himself pierced in divers places of his Body, and constrain'd to yield unto the mercy of his Enemy; who, like the cruel *Tiberius*, would not speed him too suddainly, least he should thereby deprive himself of the pleasure of Revenge, and therefore would stretch his Torments by the prolongation of his Life; He dragg'd him into the Chamber, and threw him on the Bed, which he so lately had unhappily polluted, to use him as they do those Robbers, whom they execute upon the place where they acted their

their Villanies: Fear so seized on *Adriana* that she run to hide herself, though she had no cause to fear for that for which she expected a Reward: *Lisarda* cried out Murther, despairing of her Life, but was laid hold on all undrest by *Capoleon*, who sacrific'd her to his fury before *Alcimus* his face, charging her with as many stabs as injurious words, letting out her Soul and Blood together upon the spot: *Alcimus* then might see before his eyes the cruelties and torments they prepared for him to suffer, the report of which strikes a trembling and horror into me, like one who looks on affrightful wounds. *Capoleon* to compleat his revenge, he sent a Messenger speedily to the Monastery where *Simpli- cius* resided, to beseech him to come to his Wife, who was upon the point of death by a Catarre, but desired to confess her self to him before she expired: This good Father arose with all imaginable speed, pressed forwards by a Holy Charity, which causes a slighting and neglect of rest to run to the succour of Souls and service of our Neighbour, principally in such urgent occasions of suddain

sudden death, where the least delay is  
inexcusable: He took to accompany him  
the first Brother of the Covent that he  
met, and so run with all the haste ima-  
ginable to a mischief unjustly prepared  
for his Innocency: He was no sooner  
entred the Chamber where *Capoleon* was  
tormenting *Alcimus*, but this enraged  
old Man leaping on him like a Fury,  
went to stab his Dagger into his breast,  
but Nature forcing him to lift up his  
Arm, he thereby saved his heart, took  
the Stab there, which was followed by  
another in his shoulder: finally, he was  
going to follow those with as many as  
should be more than enough to let out  
his harmless Soul, if his barbarity had  
not withheld his Arm, to bathe himself  
in the pleasure of his sufferings, as he  
had done in those of the wretched *Alci-  
mus*, who lying stretch't upon the Bed,  
endured far worse Convulsions than a  
Woman in her Travel. The other Re-  
ligious Brother who accompanied him,  
was detained below by the other blood-  
hounds, who abused him with blows and  
injuries, which I dare not, nay cannot  
report, no more than those which were  
vomited by *Capoleon* against *Simplicius*;  
Traytor,



Traytor, Sacrilegious, Execrable, worthy of thousands of flames, were the flowers of his Rhetorick; as for the other villainous and filthy words, I have no design here to register them.

There needs a more Eloquent Orator, than I to express the astonishment of good *Simplicius*, who coming to assist this Penitent in a holy death, found himself betray'd to an undeserved one. He was then hardly thoroughly awaked, and was of a firm opinion that he was still sound asleep, and all that he saw and felt pass'd but for a dream; but at last his Wounds so brought him to himself, that he was too sure that he was fully awaked. *Alcimus* heavily lifting up his eyelids, all drench't and bathed in tears and blood, and seeing this new dreadful spectacle, and hearing a broken and languishing voice, *Alas* (said he with a mournful tone) *my Father, to what abyss of mischiefs have my iniquities plunged you.* And turning his face towards *Capoleon*, *Signeur* (pursued he) *'tis onely against me you ought to turn the point of your weapons, and not upon this Innocent; it is I only that am culpable, and of whom alone you should take just vengeance, which can never be so*  
cruel

cruel as my wickedness deserves ; but im-  
brew not your hands in the blood of the just,  
which God will be sure to require at your  
hands, and exact from you a rigorous ac-  
count of. It is I alone have sinned, and  
deceived and abus'd him ; and if you please  
to give me but one moments audience, I will  
tell you in short the truth of the whole pro-  
ceeding ; I am going to dye, and neither ex-  
pect or desire pardon from God, if I lye or  
use any disguise of the truth. Then  
taking Capoleon's silence for consent, he  
laid open, as well as his throbs and pangs  
would suffer him, that which we have  
recounted of Vannoza's Artifices and his  
own, to defile the bed and betray the  
honour of Capoleon : adding thereunto  
many other particularities, (most of  
which we have already recited) but with  
what brevity he could, his condition not  
admitting of a long discourse.

He made this publick and solemn Con-  
fession with so much repentance and  
contrition, that his heart seemed to cleave  
asunder with sighs, which broke out as  
fast as the blood gushed from his mouth,  
and his eyes boyling over with tears as  
fast as the blood bubbled from his gashly  
Wounds : How many pardons did he beg

of God, and of *Capoleon*, detesting his faults, and abhorring his iniquities. O how many Lives could he have desired, that he might expiate his crimes by as many deaths! animating *Capoleon* to take all the revenges of him he could desire, by the longest and most exquisite torments he could invent: He absolutely cleared *Simplicius* of the Crime, and made his Innocence unquestionably apparent; which made *Capoleon* see the injustice of his Cruelty to him; who thereupon ordered his Wounds to be bound up, and in the next place sent to know certainly the condition of his Wife, which vex'd him to the Soul when he was assured that her death had mock'd his Cruelty, and robb'd him of a more severe revenge. Before *Simplicius* was retired from this Bloody Spectacle, *Alcimus* making the strongest of his weak efforts, roused himself upon the ground, and so prostrate begged of *Capoleon*, who held his Swords point bent against his Throat, *To have pity of his Soul, though not of his Body, and to content himself with his Temporal death, and not stretch his hatred to Eternity, but to permit him to receive Absolution from Simplicius his hands:* Which the Cruel *Capoleon*



*leon* would have denyed him, (so far did his rage transport him) had not the injured *Simplicius* prevented him, by stepping to him, and in this last extremity making him give the best testimony he could of his Contrition; and thereupon giving him his lost *Viatium*.

The words which *Alcimus* spake to him, seeing him depart, and leave him as a prey to his inhumane Enemy, were sufficient to breed Pity in the insensible Rocks, or in the Waves themselves, which all hold inexorable; but this bloody Tyger growing still more furious at this Mournful Musick, consulted with his Assistants which environed him, in what manner they should torment him, to make his death more sensibly painful; He commanded a fire to be lighted, to burn him by degrees, and laying him in the heat of the flames, had not the patience to let the Element (though merciless enough) have the sole management of his vengeance, he therefore begun with him as the Crow does with Carrion, by first barbarously digging out his Eyes; and in the next place with his Sword made him an Eunuch; (for that is the modestest name I can put upon so

vile an action) He then cut off the tips of his Fingers and Toes, and after that his Nose, Lips, and Ears, all which the poor Patient suffered with a Patience and Constancy that surmounted all imagination, continually invoking the holy Name of Jesus, from whom alone he expected Salvation.

His cruel Tormentor continuing his Revenge, pierced his Legs, Arms and Sides in many places, and then applyed burning Torches to the Wounds; nothing could soften the Cruelty of this enraged Old man; his very Attendants, people void of humanity, could no longer endure the sight of this Barbarity, but conjured him to give him the Stab of grace, that is to say, to pierce his heart, and dispatch and free him from his misery; otherwise that they should be constrained to do him that miserable courtesie: At last when this wretched body opened in so many places, and casting out blood on all sides, remained without pulse or motion, and was ready to breathe out the last sigh of its expiring breath, with a faint and languishing voice, making his last invocation of mercy from his Redeemer, *Capoleon* then fearing  
ing

ing that he had escaped his cruelty, suddenly ript up his Breast, snatch'd out his Heart and threw it in his face, as they do in *England* with their Traytors. And thus expired the unhappy *Alcimus*, drawn like an Ox to the slaughter by a wicked Woman, (to use the Wise Man's saying) having scarce body enough to contain the Wounds which the Old Man made there; who would lastly have thrown his mangled Body into the fire, had he not been restrained by a desire to expose to the Peoples view these Three Bodies which he had sacrificed to his rage.

*Simplicius* having seen the bruised Body of *Vannoza*, filled with horror and astonishment, to avoid further danger of injuries and abuses, fled as speedily as he could with his Companion to the Convent, to secure themselves, and to look after the cure of his Wounds: The alarm was there in an instant taken, and from thence ecchoed through the City: *Aurora* had scarce begun to peep out of her obscure bed, but seized with horror at the sight of so much blood which spurted in her face as she peep'd into the Chamber, she would willingly have returned to her lodging, being almost



afraid to discover to the approaching Sun so Bloody and so Tragical a Spectacle: Finally, the day beginning to discover the colour of things, the Street was fill'd with people, *Capoleon's* Door was besieged by the Crowd, every one flocking to know what had passed: *Capoleon* bold and hardy as a right Murtherer, and one that knew the Laws and Justice, by the Custome of that City, bended towards his side, fearlessly attended the arrival of the Officers, to whose Eyes he exposed those Massacred bodies, which he with fire and Sword had so inhumanly mangled. If his severity were accused by some, his cruelty was as much condemned by others, every one judging of the action according to their divers sentiments; but he having brought evident proofs of the adultery and Sacrilege of *Alcimus* and his Wife, and the treachery of his Maid *Lisarda*, who had been confederate in their crime, the Murthered remained dead without possibility of being revenged, and *Capoleon* free without fear of punishment, having onely anticipated the reward of their Crimes, and prevented the hand of Justice: But because that in the City where this Tragick Adventure happened,

ed, the Ecclesiastick bear a great sway, the Wounds of *Simplicius*, and the unworthy usage of the Religious Brother that accompanied him, caused him to be confined to his house, till there were a better information made of the proceedings.

This good and truly Religious Father resolved to preserve his wonted Patience, and readiness to pardon Offences, and therefore formed no Process against *Capoleon*; but contrarily excused him all he could; alledging the strong suspicion he had of him, till cleared by *Alcimus* his Confession: Notwithstanding which, those Ministers of Justice though they absolved *Capoleon* of the principal Murder, yet were resolved to prosecute him to the utmost for this inconsiderate Wounding of *Simplicius*; And though *Simplicius* cryed out, *That he required no farther satisfaction for his wrongs*, yet the Fiscal leaving his particular Concern, undertook the Publick one of the whole Church, which was abus'd and wronged in this injury of one of its Members, who was not so much troubled at his unjust Wounding, as that they should envy him the glory of Martyrdome, being

willing to suffer far more than he had hitherto done in the cause of Piety and Justice.

This Alarm rouzed up *Capoleon*, who thereupon thought it most convenient and healthful to go take a little Country-Air, hoping to find more security in a suddain flight, than in a dangerous delay, and make his Accord the best at a distance.

But in the mean time the Town was in a Commotion and an Uproar; for the Parents of *Alcimus* and those of *Vannoza* were resolved not to put up so irreparable wrongs, as were the inhumane butchery of their Children, but were determined to bathe their injuries, and wash off the disgrace of their Families in the blood of the Cruel *Capoleon*; a Remedy worse than the Disease. This makes me admire the frailty of humane Nature, which by an extream blindness in the execution of its disordinate passions, proceeds from bad to worse; As if the death of *Capoleon* could render *Alcimus* and *Vannoza* less Sacrilegious or Adulterous; and as if by this Homicide they could efface irreparable Infamy with which their Family was sullied and disgraced.

See



See here the paths and ways of revenge, which the blind actors account a reasonable reparation for the outrages they would punish. *Vannozza's* Parents with Money hire and set into the Field many Bravo's to search out *Capoleon* in all places by Sea and Land, and to cut him in pieces in what place soever they should find him, and in the mean time they were so transported with fury, that they made his City House be fired, and another stately one which he had in the Countrey.

As for those of *Alcimus*, seeing the Channel and Fountain stopp'd up by the death of their onely Son, which should have transmitted their names unto posterity, and they deprived of an Heir to their large Revenues, they resolved to acquire one, and at the same time to satisfy their revenge, an appetite more dear and sweet unto them, than life it self.

They had sacrificed to a Cloyster, partly by force, and partly by consent, but however, involuntarily (since the Will presupposeth a free and spontaneous determination, without induction or constraint) a Daughter which  
Heaven

Heaven had bestow'd on them, because they thought her not fair enough, nor of a ready Wit, or accomplishments fit for a secular life: And thus this poor Innocent had been dragg'd unto the Altar like a Victim, not without many testimonies of her reluctancy and contradiction, but such as appeared so little through the smotherings of her imperious Parents, that it no whit hindred her from being first habited, and then profess'd a Nun: They seeing themselves without a male-Child, began to cast their eyes upon this Female one; and perswaded themselves that they might declare her vows void, as having been violently extorted; They hoped by her to raise up living Pillars to support their names, and to strike a spark which might again light up the extinguish'd Torch of their posterity: In order to this design, they chose for their Son-in-Law a young Gentleman, poor in the Goods of Fortune, but rich in those of the Mind as well as Nobility, being of excellent endowments both of Soul and Body, from him they promised themselves all submission, obedience, and service: But because the desire of revenge was predominant

minant in their breasts above that of lineage, they would have him enter through this Gate into their alliance, a Gate of blood, from which no good success could be expected.

This young Gentleman's name was *Lucio*, who seeing himself accosted with so advantageous a Proposal, as that of espousing *Polixena* (for so they called *Alcimus* his Cloyster'd Sister) a rich Heiress, which with a little expence might be withdrawn from the Convent, it being easie to prove that she was forced thither against her will, he presently closed with them in all their Propositions, it being a fortune far surmounting all that he could hope for; he neither enquired after the Beauty nor Breeding of the Damsel, nor desired either to see or speak to her, but willingly purchased this Merchandize without ever opening it; so far was he dazzled with the sparkling of her Riches, and the splendour of her Family.

He consented that the first Child proceeding from this Marriage, should bear the Name and Arms of the House of *Alcimus*, which he took for as great an honour



nour to himself, as satisfaction to them. Finally, this young Cavalier would have bought this *Michol* at the price of an hundred heads of *Philistines*; so that they had no sooner proposed to him the price to be the life of *Capoleon*, but he took them at their word, and struck up the bargain, promising to take away the head of this *Goliath*, were he stronger than a Gyant, and higher than a Mountain.

*You can from nothing him with-hold,  
Who loves th' sacred hunger of Gold.*

So cryed the Poet, when he saw to what extravagancies men were press'd by the Covetousness of Goods, and the desire of Riches; But God from the highest Heavens laugheth at the folly which they call Prudence, and dissipateth the thoughts and counsels of their malicious hearts, hath in abomination such bloody Treachery.

*Judge thou, O God, their perverse heart,  
Their wicked Counsels quite subvert,*

*Let*

*Let their designs successless be ;  
Their Actions are so detestable,  
Banish, and make them miserable  
Who have so oft provoked thee.*

These words of *David* are holy Oracles, and seem to be a Prophecy fitted to this subject.

*Lucia* is permitted to visit *Polixena*, who displeas'd with her profession, was like a Bird, which sought nothing but a passage from her Cage, she was presently inflamed with the love of *Lucio*, who found her passable enough for a Wife, though like *Ruth's* Kinsman, he made more reckoning of the Inheritance than the Woman.

The fire that had seized on this Virgins heart, did in a short time make an incredible progress, being seized with impatience to be delivered from her prison, and dis-intangled from her bonds, by a Dispensation, which they found more difficult to obtain than they at first imagined: Affairs at *Rome* have lead hang-ed on their feet, as well as most of the Acts of Grace have at their Labels: Adding  
that

that in making of Dispensations, without wisely ballancing, they are turned to dissipations; and *he that breaks down the hedge shall be bitten by the Serpent*, saith the Wise Man.

Whilst they are making this pursuit, *Lucio* resolves to execute the vengeance he was intrusted with, and render it so memorable, that he should thereby seem to merit the good fortune offer'd him. But it seldom happens that the ways and Counsels of blood-thirsty men find success answerable to the pretensions of those that enterprize them; to be ones own carver, is to stretch one's hand into the Master's dish, and undertake that which God hath reserved for himself, saying, *To me vengeance belongs, and I will repay it*; This is an absolute breach of his Commandment, who hath not only commanded us to pardon the injuries and offences which are done us, but even to love the doers of them; and that we do good to those that hurt and persecute us. But to return to our discourse where we left off.

*Capoleon* having retired himself unto a  
Sove-



Sovereignty, where he was freed from the pursuits of Justice from that where he had outraged *Simplicius*, for which sole fault he was prosecuted; the solicitations and diligence of his Friends, joyned to the Prayers of good *Simplicius*, who became intercessour for him who had so cruelly used him, brought the Fiscal to silence, and he was about to be recalled to his Countrey, there to enjoy the desolations of his ruin'd houses, and absolve himself of his Cruelty to the harmless Father, whom he then found as innocent, as he at first thought him guilty.

*Lucio* had intelligence of the place of his retreat, where he had several Kindred and Acquaintance, and thither he followed him; but seeing him well accompanied, and always upon his guard, he thought it would be more advantageous to his design, to make use of the Fox his skin, than of the Lyon's; following this Maxime,

*It matters not, so we revenged be,  
Whether by valour, or by treachery.*

Upon this consideration addressing him-

himself to *Capoleon*, (who knew nothing of his projected Marriage with *Polixena*, and much less mistrusted his intended Treason) he offer'd him his service, even to the proffering him Money (which is the highest worldly testimony of friendship) if he needed it. *Capoleon* (though nothing be harder than to beguile an Old Man with words) believed by this Touch that the heart of this Gentleman was of true alloy, so that after a thousand thanks, and as many protestations of his sentiment of this obligation, he entred into a strict friendship with him, believing his advice, and accepting his assistance. But his Acquaintance proved like that of the green Ivy and an old Wall; for this young Plant sucking it's nourishment from the cement of the Wall, does in a short time bring it down to the ground, and yet receives no benefit thereby, remaining either buried in the ruines which it caused, or creeping and dying on the ground without support.

*Lucio* to draw *Capoleon* from among his Guards, that he might more easily work his Designs, gave him false advice  
how

how the Bravo's employed by *Vannoza's* Parents did at that instant narrowly watch him, but forgot to give him the true one of his being for that purpose sent thither by those of *Alcimus*: *Capoleon* taking the Alarm at this new Intelligence, and finding himself not well secured in an Inn, did (as the Proverb saith) put his purse into the Thief's hand, and his life into that of his mortal Enemy, who having offer'd him the use of his Chamber, as a more safe retreat, which was in the house of one of his Kindred, he with acknowledgments of so singular an obligation, willingly accepted of the fatal courtesie.

In the dead of the Night, whilest his cares and troubles gave way to sleep, which had taken entire possession of his Senses, *Lusio* with the assistance of two Bravo's or Assassins he had brought along with him, bound him fast with Cords, and having snickled one about his Throat which might hinder him from crying, and yet not strangle him, he made him feel almost the very same pains, and exercis'd upon him most of



the self-same cruelties, which he had bragged to have inflicted on the miserable *Alcimus*.

He that shall know the temper of the Nation which I speak of, will find these actions whose recital so much amazeth us, so familiar amongst them, that they seldom take any revenge without some extraordinary Cruelty in the performance.

*Lucio* leaving the Body pierced, hack'd, and torn in a thousand places, carried his Head and Heart to *Alcimus* his Parents, who exercised upon them all that their rage and fury should suggest; The Mother, like a Savage Fury, planted her Teeth in the Heart, and tore the Eyes out of the Head, and mangling the rest, threw it to the Dogs to be devoured: But who can imagine the multitude of *Cares*, with which they entertained their intended Son-in-Law, as if by this man's death he had given them life. Their Passion being satiated with revenge, they could not content themselves with their private satisfaction, but publish it, and (which

(which is worse) glory in it, praising the Murtherer, as having done a most generous act, and blessing him with their greatest approbation; in which they were seconded by *Vannoza's* Parents, who boasted of their having procured the burning of *Capoleon's* Houses. Thus the wicked rejoyce in their Iniquity, and glory in their own confusion.

But now their Distemper increased from a burning Feaver to a raging Frenzy, for *Polixena's* Parents were not able to procure a Dispensation for their Daughter, because they could not prove the violence done unto her, by any contradiction that had been on her part, and much less to obtain an abolition of *Lucio's* Crime, who was strictly prosecuted by *Capoleon's* Heirs, (more discreet than the others in their revenge) but were far more astonish'd, when they saw themselves attacqued as the Authors and Accomplices of so horrid an Assassinate; it was now necessary for the Parents both of *Alcimus* and *Vannoza*, to save themselves the best they could, and to provide for the security of their lives by a speedy flight.

*Lucio*, who expected nought but Tri-

umphs for his Victory, was constrain'd to slip aside, to avoid the violence of the pursuit, which would have forced him to change his Nuptial Bed for a Scaffold. Soon after their flight they were all condemned for Contumacie, and all their Goods being Confiscate, their Effigies served for a shameful Spectacle in the Publique place of Execution of Offenders.

See here the Infamies and Calamities, to which they blindly precipitate themselves, who will by Vengeance repair their Honour, and thereby wound that of the Prince, and intrench upon the power of their Sovereign; this is to snatch the Sword from the hand of him who bears it not in vain, but for the publick punishment of the wicked, and the defence of the good.

*Lucio* like the Dog in the Fable, lost the substance for the shadow, and to acquire more, robb'd himself of the little that he had; the loss of his Goods by Confiscation, and his banishment from his native Countrey, were the least of his pains; for had he been taken, he had been cut in quarters, the horror of his Crime meriting no less a punishment, if  
I may



I may not call it a greater, to lead a poor and wretched life, which he after did in the depth of misery: For,

*He daily mourn'd for what he'd done,*

*Fresh miseries daily arriv'd;*

*He'd nought but shame and horror won,*

*And's fortunes and himself surviv'd.*

*Such miseries he daily underwent,*

*As for worse crimes were ample punishment.*

They all dy'd poor and miserable, either of regret, necessity, or hunger, being beaten by all the storms of Fortune, and having no retreat or harbour but an Hospital, seeing themselves become the very sweepings and off-scourings of the world: Some of them were worn out with age and sorrow; others with pain and trouble; and *Lucio* at last, flying from the fear of punishment, and pressing penury, to some remote Countrey, found by the way a delivery from his Miseries, and a burial in the Waves, the Ship in which he went being unfortunately cast away: Thus Heaven even robb'd him of his last refuge, Banishment, according to that of the Poet,

*The hated seed of evil deeds,  
Pursu'd by the revenging Powers,  
Shall still find Fortune contrary:  
By mischiefs daily be annoy'd,  
By Lite and Kermaine be destroy'd,  
And end in horrid misery.*

But to give to this Bloody Relation a Catastrophe, which in its Tragical event affords something as divertising as strange, we are to know, That the ruine of Polixena's Family and Parents could not extinguish the wasting flames which the hope of being married to, and possessing of Lucio, had kindled within her; habituated Passions are not so soon put off as our Habits: This Maid had no Ears to hear the impossibility of obtaining a Dispensation, she had so long perswaded her self that nothing was more certain, but much less to hear of the flight of her Parents, and of the Confiscation of their Goods, which were the only things that rendred her acceptable: She at first thought all this but feigned, and easie to be imposed upon a Cloister'd person, but soon after fell into a matchless Frenzy, and a disconsolate despair, beyond the advice or comfort of any.

*Irre-*

*Irremediable griefs her Soul torment,  
And she's consum'd with mortal discontent.*

At length perceiving that she might long torment and vex her self before the walls that environed her (like those of *Jericho*) would prostrate themselves at the noise of her lamentations, there fell into her fancy so extravagant an invention as I should be as much ashamed to relate, as the Reader will be apt to laugh at as a Fable, were there not a thousand and a thousand witnesses of it's verity.

Prophane Writings are Vermin which creep into the most Sacred places through the curiosity of the Inhabitants; And though they are apt to corrupt good Manners, and alter the chastest Resolutions, yet it cannot be prevented, but that the most retired Vestals will sometimes cast an eye upon their diverting pages, where learning that which before they knew not; or refreshing their Memory of that which a long discontinuance had made them bury in oblivion, they either beget or awake in them the Idea's of a thousand Inquietudes; This



puts me in mind of the *Roman Vestal*, who having read in a Poet that which had stirr'd in her a criminal passion, one day ravish'd by the force of Imagination, she unwittingly cry'd out,

*Kill me, if Love ben't a delicious thing,  
And Marriage do not matchless pleasures  
bring.*

Which so scandalized those that heard her, that she was by them brought before the Censour, there to be chastized, as one that had broken the Integrity which she ought to preserve under pain of death. And that which is remarkable, is, That Perjury was forbidden amongst them with the same rigour as Dishonesty. The Censour upon this Accusation adjudged her to be buried alive, the common punishment of those who had violated the Chastity which they had vow'd to *Vesta*. This *Vestal* protesting that she was a Virgin, and that her Body was pure from the corruptions of pleasure; The Judge who condemned her for her words, did by the same convince her, saying to her, *Either thou hast experimented unlawful pleasures, which make thee culpable; Or if thou*

thou hast not, thy Perjury makes thee deserve death, by affirming that which thou art ignorant of. This Dilemma stopt her mouth, and the rigorous Sentence was executed upon her. Certainly we live under a Law, so much more exact, as it is incomparably more pure, more true, more just, than that of the ancient *Romans*, benighted with the thick Fogs and clouds of Paganism: For the Spouse of holy Virgins is so delicate, that he is not onely jealous of the purity of their bodies, but even of that of their thoughts; so that to see him and be happy, they must be pure in heart: Whatsoever then may in the least sully this lovely whiteness, ought to be as carefully avoided, as the Ermin shuns what may defile her curious Furre: Let tender Virgins therefore, avoid as Rocks and Shelves these impure Books, since under their words of honey, and flourishing expressions, are hid the Serpents of dangerous imaginations.

The Monastery wherein *Polixena* was inclosed, was of great Eminency, and full of Cloyster'd Virgins, but whether so lively as they ought, I know not: However it were, this Maid was pleased with the

the reading of foolish and fabulous Books, such as are Poetry and Romances. Amongst the Images of Piety and Devotion, there often slide into the holy places licentious Pictures, which also make unhandsome impressions in weak and tender spirits, though they be onely there under the pretext of Hangings and Imbroideries, whence it happens that somethings the most fabulous and ridiculous, oft pass for truths in their belief, and take place of more solid Idea's: This happen'd to *Polixena*, who reading of the imaginary artifice of *Dedalus* his wings, by which he escaped the *Cretan* Prison, and oft fixing her eyes upon a Picture represented this Fable, and having formerly in Hangings wrought it with her Needle, with which she had made curious Wings which balanced the father and his son *Icarus* in the Air, this story wrought so upon her melancholy and distracted fancy, that she would try to imitate the cunning of the one, without remembring the folly and misfortune of the other.

She heaped together from all parts as many feathers as she could, and bought abundance, besides many intire Birds, whose



whose feathers pleased her as much as their flesh did others; with these she pretended to make Chaplets and Garlands, and such like pretty toys, in which those of her Sex and condition are for the most part incomparably ingenious: They let her alone, hoping it might divert her Melancholy. She made a large habit, of Feathers artificially wrought upon a linnen Robe fitted to her body, and then fashioned two large Wings, with which by the moving of her Arms she thought she could bear up her self in the Air, and if need were, fly with this brave accoutrement even into another World. Her design was to go find her Parents in what part of the World soever they abode; and if they consented not to marry her to *Lucio*, to fly to him, and oblige him to perform his promise; which was to reverse the Fable of *Leda*, who was coupled with a Swan. See here the extravagant vanity of a spirit transported with Love, and then tell me whether the blind deity which presides over this passion have not wings: But it was not enough to put on these toys without the use them; having therefore one Evening fitted up all her fair feathers

there

thered attire, and passed all the Night in an unspeakable extravagancy, in which she made as many rounds about the World as *Job's* malicious Wanderer, and not having been able to close her eyes, it was easie for her to rise sooner in the Morning than any of the rest. Being therefore mounted upon the Steeple, and having fitted on her Habit in which she thought to out-flye the Eagle, and feared nothing but being born up too high and too near the Sun, she cast her self with extended Arms from her lofty station: But never Hawk struck down so violently upon his Prey, as she precipitated her self to the ground, where she was crush't almost into as many pieces as she had feathers on her Habit.

Morning being come, she who had charge to ring the Bell, passing through the Cloisters, was ready to sink down with fear, seeing this Bird stretch't out at length, of a greater bulk by far than she had ever seen before; fear put wings to her feet, if not greater, yet however swifter than those which the Miserable *Polixena* had fixed to her Arms. This Maid was her self the Bell that suddainly sounded

founded up all the Convent: The trembling Doves beheld this affrightful Eagle through the Windows of their Cells, and could almost have crept into the crannies of the Walls to hide themselves from so terrible a Creature, of which they had never seen nor heard the like: Some took it for a *Dragon*; others for a *Griffon*, and all for that which their natural pusillanimity dictated unto them: At last having taken somewhat better courage, and fortified themselves with the Cross and Holy-Water, they approached the breathless Corps of *Polixena*, so battered and bruised, principally her head, that it was hard to know her. At last they understood the folly, and to what design she had amassed so many Feathers, and her Companions calling to mind her ordinary discourses about *Dedalus* and *Icarus*, and her desires to be turn'd into a Bird, and many other her extravagancies, conjectured it to be as we have said; and it was as soon divulged through the City, the strangeness of the Event serving a long time for discourse and entertainment. Some pitied her, others laughed at her; and as there are as many different Minds in the  
World



World as men, every one judged of it according to their fancy: The wiser sort blamed her Parents, who had rather imprisoned then vowed her to God, who accepts none but voluntary sacrifices. Her folly however somewhat excused her despair, being overcome by an enraged passion which had in others upon like occasion produced more tragical, though none so ridiculous events.

I shall conclude all with a short Meditation which at that time was that of *Simplicius*, who as on the top of a rock, mounted high above the reach of the fiercest waves, from thence beheld all these furious tempests of a disturbed Sea, and considering how fearfully the hand of God darts lighting upon the heads of the incorrigibly impious, after the serious scanning of all the particulars we have before related, he shut up his Contemplation, as we shall do our Discourse, with these words of the Divine Singer,

*Thou who the God of Justice art  
Wilt never take the wicked's part,*

*Sinners*

*Sinners shall not abide with thee  
Who foolish innocency use,  
And mock at thee, and thine abuse  
Shall in an instant scatter'd be.*

*This strictest Judgments shall pursue  
False men that alwaies speak untrue,  
Being still averse from what is good;  
Thus Scourges shall or'etake from far  
The people that delight in War,  
And pleasure take in shedding blood.*

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*The End of the Fourth  
and last Book.*

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